

St James Jr

Euensong.

for euer, despise not then y^e woꝝ
kes of thyne awne handes.

Gloꝝy be to the father. &c.

As it was in the. &c. Amen.

The Antheme.

Now therfoze, beyng iu-
stified by faith, wee are
at peace with God, tho-
roꝝe our Lorde Iesus Chyste:
neither is there any dampnacio
to theim, whiche are in Chyste
Jesu, which walke not after the
fleshe, but after the spirite.

The Chapter.

Be glad Ierusalem, and
gather your selves to-
gether, all ye that loue
the Lorde, all that haue been in
heimes, that ye may reioyse and
bee satisfied from the teates of
your consolacio. Ye that are thir-
sty come vnto the waters, and ye
f. i. that



927



Pir A. Cope
theptataym
Collected with
Mr. Cope down
to end of Lamar.

R iii. no. 1.
Aug. 11. 1847.

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 thy mouth, that
 ne in thy hart,
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 fullyfeyth:
 maketh a
 Coeuce
 here
 He:

L. 356. 20.

1-2

Living, Sublime, Great, &c.

Primer.

10.

H. James Jr.
Evensong.

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The Antheme.

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The Chapiter.

Be glad Ierusalem, and
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f. j. that



927

Euenſong.

that haue no money to pay for it
come and drinke with gladnes.

Thankes be to God.

The Hymne.

Saluator mundi domine.



Loꝛde the woꝛldes ſa-
uour,
Whiche haſte preſer-
ued vs this daie:

This night alſo be our ſuccour,
And ſaue vs euer we thee praie.

Be mercifull now vnto vs,
And ſpare vs whiche doo praie
to thee,

Our ſyn forgeue loꝛd gracious,
And our darknes mought ligh-
tened bee.

That ſlepe our myndes doo
not oppreſſe,

Noꝛ that our enemy vs begile:

Noꝛ the fleſhe, full of frailneſſe,

Our ſoule and body do defile.



Euenſong.

O lord reformer of al thyng
With hartes deſire we pray to
That after our reſt and ſleepyng
We maie riſe chaſt and worſhip
thee. Amen.

The Verſicle.


Make me a clene hart, o god.

The Anſwere.

And renewe a right ſpिरite
within me.

Magnificat. Luke. i.

The ſong of Mary, reioyſyng and
praiſyng the goodneſſe of God.

 My ſoule dooth ma-
gnifie the lord.
And my ſpirit hath
reioyſed in GOD
my ſalutour.

For he hath regarded y lowe
lineſſe of his handmaiden,

For behold from hencefurth
al generaciōs ſhal cal me bleſſed.

f. ij.

For

Quensong.

**Foꝛ he that is mightie hath
magnified me: and holy is his
name.**

**And his mercie is on them
that feare hym: throughout all
generacions.**

**He hath shewed strengthe
with his arme. he hath scattered
the proude in the imaginacion
of their hartes.**

**He hath put doune y^e mightie
from their seate, and hath ex-
alted the humble and meke.**

**He hath filled the hungry
with good thinges: and the riche
he hath sent emptie awate.**

**He remembryng his mercie
hath holpen his seruant Israel.
as he promised to oure fathers,
Abraham, and his sede foꝛ euer.**

Gloꝛy be to the father. &c.

As it was in the. &c. Amen.

The

Evensong.

The Anthem.

If God be on our side
who cā be against vs.
whiche hath not spa-
red his awne soonne,
but gaue hym for vs all, howe
shall he not with hym geue vs
all thynges.

The Versicle.

Lozde, heare my prater.

The Answer.

And let my crye come to thee.

Let vs prate.

IORDE of all power
and might, whicheart
the aucthour and ge-
uer of all good thyn-
ges: gratte in our hartes þ loue
of thy name, increase in vs true
Religion, nourishe vs with all
goodnes, and of thy greate mercie
kepe vs in thesame, through
Jesus Christ our lozde. Amen.

f. iij. Conuert

Complin.



Conuert vs, O God
our sauiour.

And turne thy
wꝛath away frō vs.

O God, to help
me make good speede.

Loꝛde make hast to succoꝛ me.

Gloꝛy be to the father. &c.

As it was in the. &c. Amen.

Vsquequo domine. Psal. xij.

A pꝛaier against temptacion.



Owe long wylte thou
forget me. O loꝛde, for
euer? How long wylte
thou turne thy face
from me?

How lōg shall I haue trou-
blous thoughtes in my soule, &
heuines in my hart, day by daie.

How long shall myne enemy
be exalted ouer me? Behold and
here me, O loꝛde my God.

Illumine

Euenfong.

Illumine myne eyes, least I
flepe at any tyme in death, and
that myne enemye neuer saye, I
preuailed against hym.

Ther that trouble me will
reioyse, if I be cast doune, but I
haue trusted in thy mercie.

Myne harte shall reioyce in
thy saluacion, I shall syng to the
lorde that geueth me greate be-
nefites, and I shall praise the
name of the lorde moſte high.

Glozy be to. &c. As it was. &c.

Iudica me deus. Psal. xliij.

A prayer to be deliuered from our
aduersaries, that we maie syng
the praise of GOD.

Iudge on my ſide, O God, and
defende my cauſe againſt the
vnholy people: from the vnjuſt
and deceiptfull man deliuer me.

For þo God, art my ſtrength:
why haſt thou put me aſwape?

f. iij.

Why

Complin.



Conuert vs, O God
our sauiour.

And turne thy
wzath away frō vs.

O God, to help
me make good spede.

Lozde make hast to succoꝝ me.

Gloꝝy be to the father. &c.

As it was in the. &c. Amen.

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How lōg shall I haue trou-
blous thoughtes in my soule, &
heuines in my hart, day by daie.

How long shall myne enemy
be exalted ouer me? Behold and
here me, O lozde my God.

Illumine

Euentong.

Illuminate myne eyes, least I
sleepe at any tyme in death, and
that myne enemy neuer saye, I
preuailed against hym.

Thet that trouble me will
reioyse, if I be cast doune, but I
haue trusted in thy mercie.

Myne harte shall reioyce in
thy saluacion, I shall syng to the
lorde that geueth me greate be-
nefitēs, and I shall praise the
name of the lorde moste high.

Glozy be to. &c. As it was. &c.

Iudica me deus. Psal. xliij.

A praier to be deliuered from our
aduersaries, that we maie syng
the praise of **GOD**.

Judge on my side, **O** God, and
defende my cause against the
vnholly people: from the vnjust
and deceiptfull man deliuer me.

For **þo** God, art my strength:
why hast thou put me auaire:

f. iij.

Why

Complin.

Why go I so heuely, whilest
myne enemye vexeth me?

Sende furthe thy light and
thy truthe, thei haue led me and
brought me into thy holy hill,
and thy dwelling places.

And I shall entre vnto the
alter of my God, vnto God, that
maketh my yowth to reioyce.

I shall praise thee with harp
O God my God: why art thou
heauy, O my soule? And why
doest thou trouble me?

Trust in God, for yet shall
I praise hym, he is the health of
my countenance and my God.

Glozy be to the father. &c.

As it was in the. &c. Amen.

The Anthem.

Save vs good lord waking
and kepe vs sleeping, that we
maie wake in Christ and rest in
peace

Complin.

peace.

The Chapter.



Thou art, O Lorde, in
the middell of vs, and
inuocaciō of thy name
is made ouer vs, for-
sake vs not, O lorde, our God.

The Hymne.

Rerum creator omnium. &c.



Lorde, the maker of
all thyng,
We praye thee nowe
in this euenyng:
Us to defend through thy mercy.
From all deceit of our enemy.

Let neither vs deluded be,
Good Lorde, with dreame or
phantasy:

Outharte wakyng in thee thou
kepe,

That we in syn. fall not on slepe.

O father, through thy bles-

t. v. sed

Complin.

fed sonne.

Graunt vs this our petition,
To whom with the holy ghosse
alwaies,
In heauen and yearth be laude
and praise. Amen.

The Versicle.

He that dwelleth in the help
of the highest.

The Answer.

Shall abide in the protecci-
on of the God of heauen.

Nunc dimittis. Luke. i.

The song of Simeon the iust.



WORDE, now lettest
thou thy seruant de-
parte in peace, accor-
dyng to thy worde.

For mine eyes haue sene thy
saluacion.

Whiche thou hast prepared
before the face of all thy people.

To

Complin.

To be a light to lighten the
Gentiles, and to bee the glozy of
thy people Israell.

Glozy be to the father. &c.

As is was in the. &c. Amen.

The Antheme.

CRaunt vs (O lord) thy
light, that we beyng de-
liuered from the darke-
nesse of our hartes, maie come to
the very light, whiche is Christ.

The Versicle.

Lord heare my praier.

The Answer.

And let my crye come to thee.

Let vs praie.

O Lord God we beseech thee
to lighten our darkenesse,
and deliuer vs from all the dan-
gers of this night (O mercifull
lord) through our lord Iesus
Christ, who liueth and reigneth
with

Seuen Psalmes.

With thee, in vnitie of þ holp spī-
rite, worlde without ende. Amen.

Blesse we the Lorde.

Thankes be to God.

CThe. vii. Psalmes.

Domine ne infurore. Psal. vi.

A feruent praier of the spinner, de-
syring to bee cured, and his e-
nemies to be vanquished.



Lorde, rebuke me not
in thy rage, nor cha-
stise me i thine anger
Haue mercy on me
O lorde. for I am weake, heale
me lord for my bones be bzused.

And my soule is verie soze
troubled, but þ lorde, how long.

Turne thee, o lorde, & deliuer
soule, saue me for thy mercie.
For there is none in deathe
t hath mynde on thee, and in
who will knowlege thee.

I

Seuen Psalmes.

I haue trauailed in my way
lyng and mournyng, I shall e-
uery night wash my bed, I shall
water my couche with teares.

Myne eye is troubled for so-
rowe, I am withered among all
myne enemies.

Auoyde from me all ye that
worke wickednesse, for the lord
hath hard y^e voice of my weping.

The lord hath hard my prayer,
the lord hath hard my petition.

Let all myne enemies bee a-
shamed and confounded, let them
be ashamed and confounded be-
ry quickly.

Glozy be to the father. &c.

As it was in the. &c. Amen.

Beati quorum remissi Psal. xxxij.

Howe the penitent persone should
bewaile his synnes, praye vnto
God, and reioyce in hym.

Blessed

Seuen Psalmes.



Blessed are they whose
iniquities are forgēuē
and whose synnes bee
couered.

Blessed is the man to whom
God hath not imputed no sinne
and in whose spirit is no deceit

For whilest I held my peace
my bones are waxed olde, why-
lest I cried all the daie.

For daie and night thy hand
is very heuy vpon me, I haue
been turned into wretchednesse,
whilest the thorne pricked me.

I haue opened my fault vnto
thee, and haue not hid my vn-
righteousnesse.

I said, I will confesse myne
vnrightheousnes against my self
to the lord, and thou hast forge-
uen the wickednes of my synne.

For this shal euery holy persō
praise

Seuen Psalmes.

pray vnto the in time cōuenient.

But in the greate floudde of
many waters, thei shal not come
nigh hym.

Thou arte my refuge from
tribulaciō that hath inclosed me
O my ioy, deliuer me from them
that compasse me.

I shall geue thee vnderstā-
dyng, and shal teache thee in the
waie that thou shalt go, I shall
fasten myne eyes vpon thee.

Be ye not like horse & mule;
in whom is no vnderstandyng.

Bynde their mouthes with
snaffle and byddell, that will not
drawe nigh vnto thee.

Many are the plages of the
sinner, but who so trusteth in the
lorde, mercie embraceth hym on
euery side.

Be glad in the lorde, and re-
ioyce

Seuen Psalmes.

ioyce, ye righteous, & bee ioyous
all ye that be vpight in harte.

Glozy be to the father. &c.

As it was in the. &c. Amen.

Domine ne. Psal. xxxvij.

The penitent persone, sore greued
with the burden of synne, calleth
vpon God for aide, and betas
keth hymself to his mercy.

Iorde, rebuke me not in
thy rage, nor chastice me
not in thyne anger.

For thyne Arrowes sticke
fast in me: and thou haste layed
thyne hande sore vpon me.

There is no healthe in my
fleshe, because of thy displeasure
there is no rest in my bones, be-
cause of my synnes.

For mine iniquities are gone
ouer myne hed, and are laied v-
pon me as an heuy burden.

My woundes are putrified, &
rotten

Seuen Psalmes.

rotten: because of my foolishnes.

I am made wretched and crooked extremely, I went sorow full all day long.

For my loynes are full of illusions: and there is no health in my flesh.

I am sore afflicted & brought lowe: I did roare out for the sorowe of myne harte.

Lorde, thou knowest all my desire: and my mourning is not hid from thee.

My harte is troubled, my strength hath left me, also my very sight of myne eyes is not w me.

My frendes and my neighbors drew together: and stood against me.

And they that were next me, stood farre off, they that layed wayte for my life, set vpon me.

G.i.

And

Seuen Psalmes.

And thei that sought my destruction, spake vanities, and thei imagined deceiptes all the daye.

But I as one heeryng deafe, did not heare, and I was as one that were dombe, not openyng his mouth.

And I became as a man not hearyng, and haupng no countercheokes in his mouth.

For in thee haue I trusted, y^e shalt heare me, O lord God.

For I haue saied, lett neuer myne enemies triumph vpo me, and whilest my fete do slide, thei spake stoutly against me.

For I am ready to be scourged, and my sorowe is alwaie in my remembraunce.

For I shal cōfesse myne vngodlinesse: and I shall thinke vpon my synne.

But

Seuen Psalmes.

But mine enemies līue & are
made strōg ouer me, & thei are in-
creased which hate me vniustly.

Thei that requite euill for
good were against me, because
I folowed goodnesse.

Forsake me not, O lordē my
god, neither depart thou fro me.

Make spede to helpe me, O
lordē God of my saluacion.

Glozy be to the father. &c.

As it was in the, &c. Amen.

Miserere mei deus. Psal. li.

A prater of the penitent, earnestly
acknowleggng and lamentyng his vn-
godly life, and cryng for mercie to be
clensed from synne, and callng
for the spirite of God to be
confirmed in grace.



Aue mercie vpon me,
O God, accordyng to
thy greate mercie.

And accordyng to
G. li. the

Seuen Psalmes.

the multitude of thy cōpassions,
wipe awaie myne iniquitie.

Moze and moze walhe me
from myne iniquitie: and clense
me from my synne.

For I acknowledge myne in-
iquitie: and my synne is euer be-
fore myne eyes.

To thee alone haue I syn-
ned, and haue doen euill in thy
sight, that thou maiest bee iusti-
fied in thy wordes, and maiest o-
uercome when thou art iudged.

Behold, I was begotten in
wickednes, and my mother con-
ceiued me in synne.

Loo, thou hast loued truthe
the vnknownen and sectete thyn-
ges of thy wisdomes, thou hast
reueled vnto me.

Sprinkle me lord with Hy-
sop: and I shalbe clensed.

Thou

Seuen Psalmes.

Thou shalt wash me, and I
shalbe made whiter then snowe.

Vnto my hearing shalt thou
geue ioye and gladnesse, and the
brysed bones shall reioyce.

Turne thy face from my sin-
nes: and wipe awaie all my wic-
kednesse.

A pure harte create in me, O
God: and a perfect spirite renue
within me.

Cast me not awaie from thy
face: and thy holy spirit take not
from me.

Restoze to me the gladnesse
of thy saluacion, and strengthen
me with thy principall spirite.

I will instruct the wicked in
thy waies: and the vngodly shal
be conuerted vnto thee.

Deliuert me from bloudshed
O God, the God of my healthe
g.iiij. and

Seuen Psalmes.

and my tounge Shall exalt thy
righteousnesse.

Thou shalt open my lippes, &
my mouth shall shew thy praise.

For if thou haddest desired
sacrifice, I had surely geuen it:
but thou delightest not in whole
burnt offeringes.

The sacrifice to god is a lowly
spirite. O God, thou wilt not
despise a contrite & humble hart.

Deale gently of thy fauourable
beneuolence with Syon:
and the walles of Hierusalem
may be buylded vp.

Then shalt thou accept the
sacrifice of righteousness, obla-
tions and whole burnt offeringes
then shall they laie Calves vpon
thyne altar.

Glozy be to the father. &c.

As it was in the. &c. Amen.

Domine

Seuen Psalmes.

Domine exaudi orationem. Psal. ci.
A sore complaint of the godly man,
beeping greuously handeled of the
wicked people, and makynge his
mone to almightie God.



Orde, heare my pra-
yer: and lette my crye
come to thee.

Turne not thy face
from me, wheloether I am trou-
bled, bo we thynne eare vnto me.

In what daie soeuer I call
vpon thee, heare me spedely.

Foz my daies are banished
as smoke, and my bones are was-
red as drie as a fire brande.

I am stricken, and my harte
is withered like hawe, so that I
haue forgot to eate my breade.

With the voyce of my mour-
nyng: my bones cleaueth to my
fleshe.

I am like vnto a pellican of
g.iiij. wildernes

Seuen Psalmes.

dildernes, and like vnto an oule
in the house.

I haue walked and am like a
sparowe, solitary in þ house top.

All daie myne enemies reu-
led me, and thei that praised me,
conspired against me.

Foz I did eate Althes as
bread, and myngled my drynke
with wepyng.

And þ because of thy wzathe
and indignacion, foz thou didest
take me vp, and cast me against
the grounde.

My daies are faded as a sha-
dowe, & I am withzed like hay.

But thou Lorde abidest foz
euer: and thy memoziell is from
age to age.

Thou lorde shalt arise, and
haue mercie on Syon, foz it is
tyme to haue mercie on it, foz the
tyne

Seuen Psalmes.

tyne is come.

Foz the stones therof delight
thy seruauntes, & thei shal haue
pitie on the ground thereof.

And the people shall feare
thy name, O lord, and all kyn-
ges of the yearth thy glory.

Foz the Lord hath builded
Sion, & shalbe sene in his glory.

He hath regarded the speche
of the humble, and hath not de-
spised their prayer.

Let these thynges bee writ-
ten in another age, and the peo-
ple that shalbee created, shall
praise the lord.

Foz he hath looked doune frō
his high holy place, the Lord
hath looked doune from heauen,
vnto the yearth.

To heare the wailng of the
that bee captiue, to lose the son-

g. v. nes

Seuen Psalmes.

nes of them that were slain.

That thei should in Syon
declare the name of the Lorde,
and his praise in Ierusalem.

When the people assembled
together, & kynges for to serue
the lorde.

In the waie he hath hynde-
red my strength, he hath shor-
tened my daies.

Cal me not awaie in the mid-
des of my daies, thy yerres en-
dure for euer.

In the beginnyng thou lord
hast laied the foundation of the
yearth, and the workes of thyne
handes are the heauens.

Thei shall perishe but thou
abidest, and thei shall all ware
old as a garment.

And as a coueryng thou shalt
chaunge them, & thei shalbe chaun-
ged,

Seuen Psalmes.

ged, but thou art one, & the same
and thy peres shall not faile.

The sonnes of thy seruaun-
tes shall continue, and their se-
de shall stande for ever.

Glozy be to the father. &c.

As it was in the. &c Amen.

De profundis clamaui. Psal. C. xxix.

The spinner being punished for his
synnes, desireth to be deliuered bothe
from synne and punishment,



From the depth I cal-
led on thee, O Lorde,
lorde heare my praier.

Let thine eares geue
good heede, to the voyce of my
praier.

If thou Lorde wilt looke
streightly vpon synnes, O lorde
who shall abide it.

But with thee is mercie and
for thy lawe haue I suffered thee



Seuen Psalmes.

O lord.

My soule hath abiden in his
worde: my soule hath trusted in
the lord.

From the mornynge watch vnto
night: let Israel trust in y lord.

For with the Lord there is
mercie: and with hym is plente-
ous redemption.

And he will redeme Israel:
from all his iniquities.

Glozy be to the father. &c.

As it was in the. &c. Amen.

Domine exaudi. Psal. xli.

The iust man being in aduersities,
praieth to be deliuered from al euil.



Orde, heare my pray-
er with thyne eares,
perceiue my desire, for
thy truthe sake, and
heare me for thy righteousnesse.

And entre not into Judge-
ment

Seuen Psalmes.

ment with thy seruaunt, for no
persone liuyng shalbee iustified
in thy sight.

For the enemy hath pursued
my soule, my life in perth he hath
brought lowe.

He hath set me in darkenesse
as the ded men of the world, and
my spirite was vexed, my harte
was troubled within me.

I remembred the old daies
I haue studied in all thy wooz-
kes, and in the dedes of thy han-
des I mused.

I haue stretched furthe my
handes vnto thee, my soule vn-
to thee, as perth without water.

Hastly heare me, o lord, my
spirite hath failed me.

Turne not thy face from me
for I shalbe like to men descen-
dyng into a pit.

Cause

Seuen Psalmes.

Cause thy mercie to be hard
of me be tymes: for in thee haue
I trusted.

Shewe me the waie where
I may walke: for vnto the haue
I lift vp my mynd.

Deliuier me from myne ene-
mies, O lord, vnto thee haue I
fled, teache me to do thy will, for
thou art my God.

Thy good spirite shall con-
duct me into the lande of right-
fulnesse: for thy name sake lord
thou shalt reuiue me through
thyne equitie.

Thou shalt bryng my soule
from trouble, and through thy
mercie, thou shalt destroye all
myne enemies.

And thou shalt destroye all
that molest my soule, for I am
thy seruaunt.

Glory

Seuen Psalmes.

Gloꝝy be to the father. &c.

As it was in the. &c. Amen.

The Anthem.



Remember not (o lord
God) our old iniqui-
ties, but let thy mercy
spedely pꝛeuent vs, for
we bee very miserable, helpe vs
God our sauioꝝ, and for the gloꝝ-
ry of thy name deliuer vs, bee
mercifull and forgeue our syn-
nes, for thy name sake. Lette not
the wicked people saie, where is
their God, we be thy people, and
the shepe of thy pasture, we shall
geue thanks to thee for euer,
from age to age, we shall
set furth thy laude and
pꝛaise. To thee be
honoꝝ & gloꝝ-
ry: woꝝlde without
ende, Amen.

Letany.

God the father of hea-
uen, haue mercie vpon
vs miserable synners:

¶ God the father of heauen. &c.

¶ God the sōne, redemer of the
world, haue mercie vpon vs mi-
serable synners:

¶ God the sonne, redemer of. &c.

¶ God the holy Ghoste, proce-
dyng frō the father and the sōne
haue mercie vpon vs miserable
synners: ¶ God the holy. &c.

¶ holy, blessed and glorioꝝ
Trinitee, thre persones and one
God, haue mercie vpon vs mi-
serable synners:

¶ holy, blessed, and glorioꝝ. &c.

Remember not lordē our offen-
ces, nor the offences of our fore-
fathers, neither take thou ven-
geaunce of oure synnes, spare
vs good lordē, spare thy people.
whom

And suffrages.

Whom thou hast redemed with
thy most pzeious bloud, and be
not angrie with vs for euer.

Spare vs good Lorde.

From al euill and mischief, from
synne, from the craftes and as-
sautes of the Deuill, from thy
wzathe, and from euerlastyng
damphacion.

Good lorde deliuer vs.

From blyndnesse of harte, from
pride, bainglozy and hypocrisy,
from enuie, hatered, and malice,
and all vncharitablenesse:

Good lorde deliuer vs.

From fornicacion, and all other
dedly synne, and from all the de-
ceiptes of the worlde, the fleſhe
and the Deuill.

Good lord deliuer vs.

From lightenyng, and tempest,
from plague, pestilence and fa-
mine,

h.i.

mine,

Letany.

mine, from battaill and murder,
and from sodain death.

Good lord deliuer vs.

From all Seditiou and pziuey
conspiracie, from the tyzanny of
the Bishop of Rome, and all his
detestable Enozmities, from all
false doctryne and Heresy, from
all hardnesse of harte, and con-
tempte of thy wooorde and com-
maundement.

Good lord deliuer vs.

By the Mysterie of thy holy In-
carnation, by thy holy natiuitie
and Circumcision, by thy Bap-
tisme, fastyng, and temptacion:

Good lord deliuer vs.

By thyne Agonie and Bloudie
Tweate, by thy Crosse and Pas-
sion, by thy precious death and
Buriall, by thy glorious resut-
reccion and Ascencion, by the cō-
myng

And suffrages.

myng of the holy Ghost:

Good lord deliuer vs.

In all tyme of our tribulacion,
in all tyme of our wealth, in the
houre of deathe, in the daye of
Judgement.

Good lord deliuer vs.

We sinners doo beseeche thee to
heare vs. O lord God, and that
it maie please thee to Rule and
gouerne thy holy Church vni-
uersall in the right waie.

we beseeche the to heare vs. &c.

That it may please thee to kepe
Edward the sixt thy seruaut our
Kying and gouernor:

we beseeche the to heare vs. &c.

That it may please thee to rule
his harte in thy faith, feare and
loue, that he may alwaies haue
affiaunce in thee, and euer seke
thy honoz and glozy:

h. ii.

¶ We

Petany.

we beseeche the to heare vs. &c.

That it may please the to be his
defendoꝝ and kepet, geuyng him
the victorie ouer al his enemies.

we beseeche the to heare vs. &c.

That it maye please the to illu-
minate all Bishoppes, Pastoꝝ,
and Ministers of the Church,
with true knowlege and vnder-
standyng of thy worde, and that
both by their preachyng and li-
uyng, they may set it furthe, and
shewe it accoꝝdyngly:

we beseeche the to heare vs. &c.

That it may please the to endue
the Lordes of the counsaill and
all the nobilitie with grace, wise-
dome, and vnderstandyng.

we beseeche the to heare vs. &c.

That it may please the to blesse
and kepe the Magistrates, ge-
uyng them grace to execut Ju-
stice,

And suffrages.

Alce, and to maintein truthe:

we beseeche the to heare vs. &c.

**That it may please the to blesse
and kepe all thy people.**

we beseeche the to heare vs. &c.

**That it may please the to geue
to all nacions, vnitee, peace and
concord.**

we beseeche the to heare vs. &c.

**That it may please the, to geue
vs an harte to loue, and dreade
thee, and diligently to liue after
thy commaundementes:**

we beseeche the to heare vs. &c.

**That it may please the to geue
all thy people increace of grace,
to heare mekely thy worde, and
to receiue it wyth pure affeccion
and to bryng furthe the fruites
of the spirite:**

we beseeche the to heare vs. &c.

**That it may please the to bryng
into the waie of truthe, all suche**

v.ij.

as

Letany.

as haue erred, and are deceiued.

we beseeche the to heare vs. &c.

That it may please thee, to strengthen suche as dooe stande, and cōfort and helpe the weake harted, and to raise vp them that fall and finally to beate downe Satan vnder our fete:

we beseeche the to heare vs. &c.

That it may please thee to succour, helpe and comfort all that be in daunger, necessitie and tribulacion.

we beseeche the to heare vs. &c.

That it may please thee to preserve, all that trauaile by lande or by water, all women labouryng of child, all sicke persones and yong childezen, and to shewe thy pitie vpon all prisoners and captiues:

we beseeche the to heare vs. &c.

That

And suffrages.

That it may please thee to defend and prouide, for the fatherlesse childzen and widowes, and al that be desolate and oppressed

we besech the to heare vs. &c.

That it may please thee to haue mercy vpon all men:

we besече the to heare vs. &c.

That it may please thee to forgive our enemies, persecutours and flanderers, and to turne their hartes:

we besече the to heare vs. &c.

That it may please thee to geue and preserve to our vse, the kindly frutes of the yearth, so as in due time we may enjoy them:

we besече the to heare vs. &c.

That it may please thee to geue to vs true repentaunce, to forgive vs all our sinnes, negligences and ignoraunces, and to en-

h. iij.

Due

Petany.

**Due vs with the grace of thy ho-
ly spirite, to amende our lifes ac-
cording to thy holy worde.**

We beseeche the to here vs. &c.

**Sonne of God: we beseeche thee
to heare vs:**

**Sone of God: we beseech y to heare vs
O lambe of God, that takest a-
waye the synnes of the worlde:**

Graunt vs thy peace.

**O lambe of God, that takest a-
waye the synnes of the worlde:**

Haue mercy vpon vs.

O Christ heare vs.

O Christ heare vs.

Lorde haue mercy vpon vs:

Lorde haue mercy vpon vs

Christ haue mercy vpon vs:

Christ haue mercy vpon vs:

Lorde haue mercy vpon vs:

Lorde haue mercy vpon vs:

Our father whiche art in. &c.

And lead vs not into tēptacion.

But

And suffrages.

But deliuer vs from euill.

The versicle.

O Lorde, deale not with vs af-
ter our synnes.

The answer.

Neither reward vs after our iniquities
Let vs praye.

GOD, mercifull father
that despisest not the si-
ghyng of a contrite hart,
noz the desire of suche as be so-
rowful, mercifully assist our pray-
ers, that we make before thee,
in all our troubles and aduersi-
ties, whēsoener thei oppresse vs:
And graciously heare vs, that
those euiles which the craft and
subtelte of the Deuill oz manne
worketh against vs, be brought
to naught, and by the prouidēce
of thy goodnesse, thei may be di-
persed, that we thy seruauntes,
h.v. beyng

Letany.

being hurt by no persecutions,
may euermore geue thanks vnto
thee, in thy holy Churche: thro
rowe Iesus Christ our Lorde.

O Lorde, arise, helpe vs, & deliuer
vs, for thy name sake.

O God, we haue heard with our
eares, and our fathers haue de-
clared vnto vs, the noble wooz-
kes, that thou diddest in their
daies, and in the old time before
them.

O Lorde, arise, helpe vs, & deliuer
vs for thyne honor.

Glozy be to the Father, & to the
Sonne, & to the holy Ghost: As
it was in the beginnyng, and is
nowe, and euer shalbee, worlde
without ende.

Amen.

From our enemies defende vs,
O Christ.

Graciously loke vpon our afflictions.
Piti-

And suffrages.

Pitifully behold the sorowes of
our harte:

Mercifully forgene the synnes of
thy people.

Fauourably with mercy heare
our prayers.

O sonne of Dauid haue mercy vpo vs
Bothe now and euer vouchsafe
to heare vs, O Christ.

Graciously heare vs, O Christ, graciously
heare vs, O Lorde Christ.

The versicle.

O Lorde, let thy mercy bee shew-
wed vpon vs.

The answer.

As we do put our trust in thee.

Let vs praye.

WE humbly beseeche thee,
O Father, mercifully to
looke vpon our infirmities,
& for the glory of thy name
sake, turne from vs those euils,
that we mooste righteously haue
deserued

Letany.

deserued: graunt this, O Lorde
God, for our mediatour and ad-
uocate Iesus Chrestes sake.

Al mightie G O D, whiche
hast geue vs grace at this
tyme, wyth one accorde to
make our comen supplicacions
vnto the, and doest promise, that
when two or thzee be gathered
together in thy name, thou wylte
graunte their requestes, fulfill
now, O lorde, the desires and pe-
titions of thy seruauntes, as
mai be most expedient for them,
grauntynge vs in this worlde
knowlege of thy truthe, and in
the worlde to come life euerlast-
yng. Amen.

Dilexi quoniam exaudi. Psal, xxiii.
The laude and praise of G O D,
through whose benefites we be
preserued in aduersitee.

Dirige.



Haue loued, for the lord
will heare the voyce of
my praiser.

For he hath inclined his eare
vnto me, and in my daies I will
call vpon hym.

The sorowe of death hath
compassed me, and the perils of
hell haue entangled me.

I haue founde muche trou-
ble and sorowe, and I haue cal-
led vpon the name of the lord.

O Lord deliuer my soule,
mercifull Lord and Iuste, our
God is mercifull.

The lord preserueth the sim-
ple, I was brought lowe and he
deliuered me.

Turne into thy reste, O my
soule, for the Lord hath dooen
muche for thee.

For he hath deliuered my
soule

Dirigé.

soule from death: myne eyes frō
teares, my fete from slidyng.

I shall please the Lorde, in
the lande of the liuyng.

Beatus qui intelligit. Ps. xli.

Happy is he that hath compassion vpon
on y^e poore whō god deliuereth frō his
enemies & preserveth euerlastingly.



Blessed is he that cō-
sidzeth the neddy and
the poore: in y^e euill
daye the lorde shall
deliuer hym.

The lord preserve him & kepe
him a liue, and make hym for-
tunate in the yearth, and deliuer
him not into y^e wil of his enemies

The Lorde succout hym, be-
yng diseased in his bedde, all his
bedd thou hast chaunged in hys
infirmite.

I laide, Lorde haue mercy on
me,

Dirige.

me, heale my soule : for I haue
trespassed against thee.

Myne enemies spake euill
vnto me sayng : When shall he
dye, and his name perishe.

And though he came in for
to se, he spake vanities, his harte
gathered mischief wythin it
selfe.

He went furthe, and spake to
thelame purpose together.

Against me did all mine ene-
mies whisler, against me haue
they imagined this mischife.

They haue deuised vnttrue
saynges by me, shall he that sle-
peth, haue no helpe to rise again.

For the manne wyth whom
I was in peace, in whom I tru-
sted, whyche hath eaten of my
bzeade, made greates meanes to
supplant me.

But

Dirige.

But thou lord haue mercy
on me, and restore me, I shall
requite theim.

By this I knowe thou fauor-
est me, that myne enemye shall
not triumphe vpon me.

But for mine innocencie thou
hast defended me, and hast made
me sure in thy sight for euer.

Blessed be the Lord God
of Israell: worlde without ende
be it, be it.

Lauda anima mea dominum Ps. cxlv

An exhortacion to praise **G D D**,
and to put your trust in hym
and not in meane.



Raise the lord, O my
soule, I shall praise
the lord during my
life, I shall sing praise
to my God, as long as I live.

Put not your truste in Prin-
ces

The Dirige.

ces nor in the childzen of men, in
whom there is no helth.

His spirite shal passe out, and
shall retorne into his countre, in
that daye shall al his thoughtes
perishe.

Blessed be he whose helper is
the god of Jacob, whose hope is
in his lord god, which made hea-
uen and earthe, and sea, and all
that be in them.

Whiche kepeth trueth euer-
more do to iudgemente to theim
that suffer wrong, and geueth
meate to the hungry.

The lord loseth them that be
fettered, thee Lorde geueth sight
to the blynde.

The Lord lyfteth vp the that
be fallen, the Lorde loueth the
righteous.

The Lord preserveth straigers
..i.. he

The Dirige.

he wyll defend the fatherles and
widdowes, and wyll destroy the
wates of sinners.

The lord thi God Syon shal
reigne euermore from one gene-
ration to another.

L O R D geue thy people eter-
nall rest : and lyght perpetuall
shyne on them.

From the gates of hell.

Lorde deliuer their soules.

A trust to se þ goodnes of þ lord,

In the land of life.

Lorde heare my prater

And let my crye come to the.

Let vs pray

G O D, whose nature
and propertie is euer to
haue mercye and to for-
geue, receiue our humble peticion
and though we be tied and bound
with the chain of our sinnes : yet
let

The Dreige.

let the pitifulnesse of thy greate
mercy leaue vs, for the honour of
Jesu christes sake our mediator
and aduocate. Amen.

We beseeche the (O Lord)
to shewe vpon vs thyne
excedyng greate mercy
whiche no tounge can worthely
expresse, and that it may please
thee to deliuer vs from all our
sinnes, and also from the paynes
that we haue for them deserued.
Graunt this (O Lorde) through
our mediator and aduocate Je-
su Christ Amen.

Verba mea auribus. Psal. v.

The godly person desireth to be defen-
ded of god, that the intents of his
aduersaries may be stopped, &
that the goodnes of god may
be shewed among the godly

Lorde geue eare vnto my
woordes, vnderstand my
clamour

The Dreige.

Herken vnto the voyce of my
prayer, my kyng and my God.

For vnto þ wil I pray o lord
early shalt thou heare my voyce

Early shal I stand by the, and
I shall se that thou art god that
hath not pleasure in iniquitie.

Nor the malicious shall not
dwell nere þ, nether shall the vni-
righteous abide befoze thy eyes.

Thou hatest al that do iniqui-
tie, thou shalt destroy all theim
that speake lies.

The lord doth abhorre þ man
that is bluddy and deceptfull.

But I through the plenteous-
nes of thy mercy shall enter into
thy house, I wil worship towar-
des thy holy temple in thy feare

Leade me Lord in thy righte-
ousnes, because of mine enemies
directe my way in thy sight.

For

The Dirige.

For in the mouth of the there
is no truth, the heart of them is
full of vanity.

The throte of them is an open
grave, deceitfully did they with
their tongues iudge them o God.

Let the fall from their imagi-
nations, accordyng to the grete-
nes of their wickednes expell the
for they haue stirred the to an-
ger o lord.

And let all reioyce & trust in &
they shall euermore be glad and
thou shalt dwell among them.

And they shall glory in the all
that loue thy name, for thou wilt
bless the righteous.

Lord, thou hast crowned vs as
it were w a child of thy good wil.

Dominus illuminatio mea, Psal, xxvii,
The goodnes of God toward his people,
wher: by they be incouraged to trust
in god, notwithstanding
i.iii. thete

The Dirige.

their aduersaries, to reioyce in his
aide, and to magnific him

The lord is my light and
my health, whome shall I
feare.

The Lord is the defender of
my life, of whō shall I be afraid:
Whilest y^e malicious appoche
vnto me for to deuoure my flesh.

And mine enemies whiche trouble
me, they were made weake, and
fell doune.

Of thei pitche paulions a ga-
ynst me, my hart shall not feare.

Yf a battayle rise against m^e,
I shall trust in it.

One thing haue I asked of
the lord whiche I shall requyre
that I may inhabite in the house
of the lord all the daies of my life

That I may se the beuty of y^e
lord, and may visite his temple.

For

The Dirige.

For he hath hyd me in his tabernacle in the eucl day, he hath defended me in the secret place of his tabernacle.

He hath exalted me vpon a rocke, and now he hath exalted my hed aboue mine enemies that be about me.

And I haue offered in his tabernacle the sacrifice of laude, I shall sing and say a Psalm vnto the lord.

Here my voice lord wherewith I haue cryed vnto the, haue mercy on me and heare me.

Mine heart hath sayed vnto the, my face hath sought the, lord I shall seeke thy face.

Turne not thy face from me, do not swarue from thy seruant in anger.

Be mine helper, forsake me not neither O lyse thou me, O God
I.iii. my

The Dreige.

my sauious.

Foz my father and my mother
haue fozsaken me, but the Lord
hath taken me

Lord teache me thy way, and
leade me in a streight path be-
cause of mine enemies.

Deliuier me not to the mindes
of them that trouble me, foz vnjust
witness haue risen against me
and haue spoken wickedly.

I truste to se the goodnesse of
God in the land of the liuing.

Abide the lord, do manfully, &
let thy hart be strengthened and a-
byde the lord.

Quemadmodum desiderat. Psal. xli.

The godly man is vexed with them that
blaspheme Goddes religion, and being
penitente, wither for vntcomplaynt
openeth his hart to God

As the harte longed
after the fountaynes of
waters, so doth my Soule
long

The Refige.

long after the o God.

My soule hath thirsted after
god, the strong and luyng God,
when shall I come and appeare
before the face of God

My teares were to me day &
night in stead of bread.

Whylest it is daily said vnto
me, where is my god.

These thinges haue I called
to mind, & I haue powred furth
my soule vnto my selfe. Because
I shal depart into a place of in-
uelous habitaciō, vnto the hous
of god

With a voyce of gladnes and
retoyling, lyke the sounde of one
that banqueteth.

My soule, why art thou sorrow-
ful? & why doest thou trouble me.

Trust in God, for I shall euer
confesse him, whiche is the health

Lb.

of

The Dirge.

of my countenance and my god.

My soule win my self is troubled, therfore I shal haue the in minde, in the land of Iordā, and the litle mountaine of Hermon.

Depenes calleth vpon depnes with y^e soile of thy water courses

All the raynes and thy floudes haue runne ouer me.

In the day, the lord hath commaunded his mercy, and in the night his song is with me.

I make my praiser to the God of my life, I shall saye vnto God thou art my defender,

Why hast thou forgotten me & why do I go all sorowful, whilst min^e enemie doth afflict me.

Whilst my bones are broken myne enemies that haue troubled me haue cast it in my tethe.

Whilst they say to me euerye
day

The Dirige.

daye, where is thy God?

Why soule, why art thou sorrowful & why doest thou trouble me.

Trust in God. for I shall eie confesse him, which is the helpe of my countenance and my god

The Anticm

Trust to se the goodnesse of the lord, in the land of the liuing.

Lord graunt thy people everlasting rest.

And let thy everlastyng light, shine on them.

Our father whiche art in .*ac.*
And leade vs not into tempta.*ac.*

But deliuer vs from euil.

The Lesson Job .i.

Thyne handes hath made me and fashyoned me all together rounde aboute and wilt thou destroye me so todaynly? Remember that

The Dirige,

that thou madest me as mould
of the earth, and shalt byng me
into dust again, hast thou not
put me together as it wer milke,
and hardened me to courddes
like chese, thou hast couered me
with skyn and fleſhe and toyned
me together with bones and sin-
owes, thou hast graunted me life
and mercy, and the diligent hede
that thou takeſt on me, hath pre-
ſerued my ſprite.

The Anthem

Know that my redeemer li-
ueth & that I the laſt day
ſhall riſe fro the earth and
ſhalbe clad again w mine owne
ſkyn, & in mine own fleſhe I ſhal
ſe god, whom I my ſelf ſhal loke
vpon and none other, this hope
is layed vp in my boſome.

The ſecond leſſon Ihon. v.

Verely

The Dirige.

I Crely verely I say vnto
you, he þ̄ heareth mi word
and beleueth on hym that
sente me, hath euerlastyng lyfe
& commeth not into damnacion,
but passeth from deth to life. Ver-
ely verely I say vnto you, the
houre shall come, and nowe it is
whē þ̄ dead shall heare the voyce
of the sonne of God, & they that
heare shall liue, for as the father
hath lyfe in hym selfe, so likewise
hath he geuen the sonne to haue
lyfe in hym self, & hath geue hym
power also to iudge, because he
is the sonne of man. Maruaile
not at thys, for the houre cōmeth
in the whiche all that are in the
graues shall heare the voyce of
the sonne of God. And they that
haue done good shall come furth
into the resurrection of lyfe, and
they

The Dirige.

thei that haue done euil, vnto the
the resurrection of Damnation.

The anthem. i. tell to it i.

Bretherne, wee woulde not
that ye should be ignorant
as concerning them which
are fallen a slepe, that yee sorowe
not as other do, whiche haue no
hope, for if we beleue, that Iesus
died and rose again, euen so the
which slepe with Iesus, god shal
bring with him.

The. iiii. lesson. i. Corin. v.

Holde, I shew you a mys-
tery, we shall not all slepe,
but we shal al be changed,
and y in a momēt, in y twinkling
of an eye, at the last trumpe, for y
trumpe shall blowe and the dead
shall rise incorruptible, and wee
shal be chaunged, for this corrup-
tible must put on incorruption
and

The Dreige.

and this mortall muste putte on
immortalitie When this cozup-
tible hath put on incorruption &
this mortall hath put on immor-
talite, the shalbe brought to pas
the sayng that is wryten. Death
is swalowed vp in victorie, death
where is thy sting. Hell where is
thy victorie. The sting of Death
is sinne & the strength of sinne is
the law. But thankes be vnto
God whiche hath geuen vs vic-
tory, throughe our Lorde Iesus
Christ.

The anthem

Seliuer me good Lorde
from eternall deathe in y
dreadfull day when that
heauen & earth shalbe moued &
thou shalt iudge the Worlde by
fire. This day is the day of ire, of
wretchednes & misery, the grete
day

The Dirige.

day & very bitter. Deliuer not to
to beastes (O lord) the soules of
them that confesse the, and forget
not at length the Soules of thy
pooze people.

Exaltabo te deus meus Psal. xix

Thaikes be geuen for helth recouered,
the goodnesse of God is praised
who for a lile aduersite
sendeth much comfort

I Will exalt the O lord, for
thou haste defended me, &
not suffered mine enemies,
to haue theyr pleasure vpon me

O lord my god I haue cryed
vnto the, & thou hast healed me

Lord thou haste broughte my
soule out of hel, thou hast preser-
ued me from them that discende
into the pit.

Sing vnto the lord ye that be
his Sainctes, and geue thankes
with a remembraunce of hys ho-
lynesse

Dirige.

lynesse.

For there is wrathe in his dis-
pleasure, and lyfe in his will.

At the euening, waillyng shall
abide, but in þ^e morning gladnes.

In my welthinesse I saied I
shall neuer moze be remoued.

Lozde through thy good will
þ^e gauest strength to my beautie.

Thou diddest turne thy face
from me, and I was al astonied

Unto the o lord wil I cry, and
I will pray vnto my god.

What proffite is there in my
bloud, whan I shall descend into
corruption.

Shal dust geue thākes to the
or shall it declare thy truth?

The lord hath hard and hath
taken mercie on me, the Lord is
made mine helper.

Thou hast turned my sorowe
k.i. into

Dirige.

into ioy, thou hast cut of my sack
cloth, and hast compassed me
with gladnes.

That my glozy might sing to
the without grief, o my lord God
I shall euer moze geue thankes
to the.

Ego dixi. Esale. xxxviii.

Thanks for recovery of health.

I Said in the midst of
my dayes, shall I go to
the gates of hel.

I desire the residue of my ye-
res, I said, I shall not se the lord
god in the land of the liuing.

I shall se manne no moze, nor
him that dwelleth in rest.

My time is takē from me and
folden vp as the sheperdes tent.

My life is cut of like a weuers
webbe, when I yet began he cut
me doune from Mornyng vntill
the

Dirige.

the night, thou wilt make an end
of me.

I was in hope vntil moznyng,
but as a lion, so he byrsed al my
bones,

From moznyng vntill Nighte
thou wilt make an end of me, as
a yong swallow, so shal I chatre
and shall mourne as a doue.

Whine eye daseled with loking
on high.

Lord I suffre force, answer for
me, what shall I saye? Or what
shal he answere me sence I haue
done it.

I shall remembze al my yeres vnto
the, with bitternes, of my hart.

Lord, if life be thus, & the life of
my spirite be after such sort, thou
shalt correct me & quicken me, Lo
in peace my sorow is most bitter.

But thou haste deliuered my
k.ij. soule

Dirige.

soule that it shoulde not perishe
thou hast cast behinde thy backe
al my sinnes.

Foz neither hell shal know-
lege the, nor death shal praise þ
they that descende into the pitte
shal not loke foz thy vertitie.

He that is liuyng, the liuyng
persone shal knowlege the like
as I do now, the ffather to thee
childzen shal declare thy truthe.

Preserue me, O Lord, and we
shal sing our psalmes in the loz-
des house al the daies of our life.

In te domine speraui. Psalm. Lxx.

¶ Unto God is oure onely refuge, we
must pray to him, and in him put al our
trust and hym praise and magnify.

In the, o lord haue I put
my trust, let me neuer be
confounded, in thy righ-
teousnes deliuer me.

Incline

Dirige.

Incline thine eare vnto me and
make spede to saue me.

Be vnto me a protector as god
and as a place oz fortresse for
to saue me , for thou arte my
strength and refuge.

Deliuert me o my god out of y
hand of the sinner, out of the hād
of the law bzeaker, & the vniust.

For thou o lord, art my paciēce
thou art my hope euen from my
youth.

Through the haue I ben hol-
den bp euer since I was bozne,
thou art my defēder sence I cam
forthe of my mothers wombe.

My singyng alway is of the
I am made as a wōder vnto ma-
ny, but thou art a strong helper.

Let my mouthe be filled with
thy praise , that I may sing thy
glozy and thy magnificence all
the

Dirige.

the day long.

Cast me not away in the time
of age, forsake me not when my
strength fayleth me.

Foz mine enemies spake aga-
inst me, and they that layed wait
foz my soule, dyd take their cou-
saile together.

Saiyng, God hath forsaken
him, persecute him, and take him
foz there is none to deliuer him.

Go not far from me, o my god,
haue regarde foz to helpe me.

Let them be confounded and
perish that are against my soule.

Let thē be couered with shame
& dishonoz, & seke to do me euyl.

But I wil alway trust, and I
wil prasse the moze and moze.

My mouth shal speake of thy
righteousnes, and of thy salua-
cion all the day.

Because

Dirige.

Because I know no letter, I
wil entre into the strength of the
lord, Lord I will make mencion
of thy righteousness.

Thou o God hast taught me
fro my youth hitherto, & I shall
tel of thy wonderous workes.

And vnto age and oldnesse o
god forlake me not.

Untill I shewe thy strengthe
vnto generaciōs yet for to come.

Thy power and thy righteous-
nes, o god, vntil the highest mer-
uaile which thou hast wroughte
o god who is like vnto the?

What great & euil aduersi-
tes hast thou shewed me: and yet
diddest thou return & refresh me
yea, and broughtest me againe,
from the depthes of the yearth.

Thou hast multiplied vpo me
thy magnificence: and thou hast
retur-

Dirige.

returned and comforted me.

Therefore will I praise the
thy truth O God, in the instru-
mentes of musicke, vnto the wit
I sing vpon the harpe which art
the holy god of Israell.

My lippes wilbe fayne whē I
sing vnto the, & so will my soule
also whiche thou hast redeemed.

My tong also shal talk of thy
righteousnes al the day long, for
they are confounded & broughte
vnto shame that seke to do me
cuel.

The anthem.

I Am the resurrection and lyfe
he that beleueth in me, Yea
although he were dead, yet he
shall lyue, and whosoever liueth
and beleueth in me, shall not see
everlastyng death.

Lozde haue mercy vpon vs.

Christ

Dirige.

Christ haue mercy vpon vs.

Lozde haue mercy vpon vs.

Our father which. &c.

And lead vs not. &c.

But deliuer vs from euel.

Lord geue thy people eter-
nal rest.

And light perpetuall shine on
them.

I trust to se the goodnesse of the
Lord.

In the land of lyfe.

Lord heare my praiser.

And let my cry come to the.

O God whiche by the mouth
of. s. Paule thyne Apostle
hast taught vs not to wayle for
them that slepe in Christ, graūt
we beseeche the that in the com-
ming of thy sonne our Lord Je-
su Christ, bothe we and all other
faithfull people beyng departed

k.v.

map

Dirige.

may be graciously brought vnto
to the ioyes euerlastyng, whiche
thalt come to iudge the quicke &
dead, & the world by fire. Amen.

A mighty eternall God to
whō ther is neuer any prai-
er made without hope of mercy,
be mercifull to the soules of thy
seruaūtes being departed from
this worlde in the confession of
thy name, that they may be asso-
ciate in the compaignie of thy
sainctes. Throughe Chryste
oure Lord. Amen.

Lorde bow thine eare vnto
our prayers wherin we de-
uoutly cal vpon thy mercy that
thou wilt bestow the soules of
thy seruauntes which thou haste
commaunded to depart frō this
world in the contreye of peace &
rest, & cause thē to be made par-
teners

Commendacions.

teners with thy holy seruaūtes.
Through chꝛist our lord. Amen.

The commendacions.

¶ This Psaline is the A B C of god:
ly loue, the Paradise of learning, the
Shoppe of the holy ghost & the Scho:
le of truth. In whiche appereth howe
the sainctes of God esteine his holy
lawes & how feruently they be geuen
to thē, how it greueth them that they
should be despised. how feruently thei
desire to learne thē, to walke in them
and to fulfill them: Finally howe the
transgressours & aduersaries of them
shalbe punished and destroyed.

Beati immaculati. Psal. cxix.



Blessed are they that
be vnspotted in the
wave, which walke
in the Lawe of the
lorde.

Blessed are they
that serche his testimonies, that
seke him with all their hart.

For

Commendacions.

Foz they þ worke wickednesse,
haue not walked in his waies.

Thou haste commaunded thy
cōmaundementes, very straight-
ly to be kept.

Wold god my waies might be
directed, to kepe thy iustificatiōs

Then shall I not be confoun-
ded when I shall behold all thy
commaundementes.

I shall confesse vnto the with
a right heart, when I haue lear-
ned the iudgementes of thy
righteousnesse.

I shall kepe thy iustifications
foz sake me not bitterly.

In quo corrigit.



Wherein doeth the pong
man. correct his life, in
keeping of thy worde.

With all my hearte I haue
sought the out, putte me not a-
way

Commendacions.

way from thy comaundementes

In my heart I haue hid thy
wordes, that I might not offend
the.

O Lord thou art blessed, tea-
che me thy iustifications.

With my lippes I haue bene
tellyng of the iudgementes of
thy mouth.

I haue had delight in the way
of thy testimones, as in all ma-
ner of riches.

I wilbe exercysed in thy com-
maundementes, and I will consi-
der thy wayes.

I wil study in thy iustificati-
ons, I wil not forget thy wordes

Retribuit seruo.

Reward thy seruant, quic-
ken me, and I shall kepe
thy wordes.

Open myne eyes, and I shall
considze

Commendacions.

considze the marueilouse thynges of thy lawe.

I am a stranger in þ land, hide not frō me thy commaūdemētes,

My soule hath coueted to desire thy iustificatiōs at all times

Thou hast rebuked the pzoud, cursed are they whiche decline from thy commaundementes.

Take from me rebuke & contempt, for I haue sought after thy commaundementes.

For pzinces haue ben set agāinst me, and they spake agāinste me, but thy seruant was styll exercised in thy Iustifications.

For thy testimonies are my meditation, thy iustifications are my counsaill.

Adhesit pauimento.

My Soule hath clouen to the Grounde, quicken me
accoz

Commendations.

accoꝝdyng to thy woꝝde.

I haue shewed thy waies, and
thou haste hearde me, teache me
thy iustifications.

Instruct me in the way of thy
iustificacions, & I shalbe exerci-
sed in thy merueilous woꝝkes.

My soule hath slept foꝝ weari-
nes, confirme me in thy woꝝdes.

Remoue from me the waye of
iniquitie, and accoꝝdyng to thy
lawe haue mercy on me.

I haue chosē þy way of truth, I
haue not forgottē thi iudgemēts

I haue cleued to thi testimo-
nis, o loꝝd put me not to confusio.

I haue runne the waye of thy
commaundementes, when thou
hast enlarged my hart.

Legem pone.

O Loꝝde, set the waye of thy
iustifications to me foꝝ a
lawe

Commendacions.

law and I will euer seke it out.

Geue vnto me vnderstanding
and I shall seatche thy law and
shal kepe it with my whole hart.

Leade me in the pathe of thy
commaundementes , for that
haue I desyzed.

Bow mine hart into thy testi-
monies, & not into couetousnes.

Turn away mine eyes & thei se
not vanite, quickē me in thy way

Set thy woozde vnto thy ser-
uant, in thy feare.

Cut of & rebuke & I am afraid
of, for thy iudgementes be good.

Lo I haue desired thy com-
maundementts, and in thyne e-
quitie quicken me.

Et veniet super me misericordia.



And let thy mercy come
vpon me O LORD
and thy health, according
to

Commendacions.

to thy promise.

And I shall answer to them
that vpbraid me, for I haue tru-
sted in thy woꝝkes.

And take not the woꝝde of
truthe from my mouthe vtterly,
for I haue muche trusted in thy
iudgementes.

For I will kepe thy lawe al-
waie, woꝝlde without ende.

And I haue walked at large
for I haue sought thy commaun-
dementes.

And I spake of thy testimo-
nies in the sight of Kynges, and
I was not ashamed.

And I haue mused on thy co-
maundementes, whiche I haue
loued.

And I haue lift vp my handes
to thy commaundementes,
whiche I haue loued, & I shalbe
l.j. occupied

Commendacions,
occupied in thy iustificacions.

Memor esto.

Remember thy worde to
thy seruaunt, in whiche
thou hast geue me hope

Thesame hath comforted me
in myne affliction, for thy worde
hath quickened me:

The proude men haue doen
wickednesse on euery side, but I
haue not swarued from thy law.

I haue been mindfull of thy
iudgementes good Lorde, from
the beginnyng of the world, and
haue been comforted.

I haue fainted because of sin-
ners, that forsake thy lawe.

Thy iustificacions were my
songes, in the place of my waye-
faryng.

In the night season I haue
thought of thy name, O Lorde,
and

Commendacions,

and I haue kept thy lawe.

I had this because I searched out thy iustificacions,

Portio mea domine.



Lozde, thou art my porcion: I haue promised to kepe thy lawe.

I haue besought thy Maie-
ste with all my hart: haue mercy
on me accordyng to thy worde.

I haue considered my waies
and I haue turued my fete into
thy testimontes.

I am redy, and am not trou-
bled to kepe thy comaūdmentes.

The bondes of synners haue
bewrapt me, and I haue not for-
gotten thy lawe.

I rose vp in þe middes of the
night to geue thākes, for the iud-
gementes of thy iustificacions.

I am partaker of all that

l.ij. feare

Commendacions.

feare thee: and of them that kepe
thy commaundementes.

O lorde, the yearth is full of
thy mercie, teache me thy iustifi-
cations.

Bonitatem fecisti.



Thou hast dealt gently
with thy seruaunt. O
Lorde, accordyng to
thy worde.

Teache me goodnesse, lear-
nyng and knowlege, for I haue
beleued thy commaundementes.

Before I was humbled, I
did synne, therefore haue I kept
thy worde.

Thou arte good, and in thy
goodnesse, teache me thy iustifi-
cations.

The iniquitie of pꝛoude men
is multiplied vpon me: but I
all my whole harte shall seache
out

Commendacions.

out thy commaundementes.

Their harte is congeled like milke, but I haue thought vpon thy commaundementes.

It is good for me, that thou haste humbled me, that I maye learne thy iustificacions.

The Lawe of thy mouthe is dearter to me, then thousandes of gold and siluer.

Manus tue.

Thy handes haue made me & fourmed me: geue me vnderstandyng to learne thy commaundementes.

Thet that feare thee shall see me and be glad, because I haue trusted inuche in thy wordes.

I knowe, O Lorde, that thy iudgemētes are right, and in thy truthe thou hast humbled me.

l.iiij.

Let

Commendacions.

Let thy mercie be to comfort
me: accordyng to thy worde vnto
thy seruaunt.

Let thy mercies come to me
and I shall liue, for thy Lawe is
my study.

Let the proude, which wroōg
fully haue doen wickednes vnto
me, be confounded, and I will be
occupied in thy cōmaūdmentes,

Let them bee turned to me,
whiche feare thee, and thei that
knowe thy testimonies.

Let my hart be immaculate
in thy iustificaciōs, that I be not
confounded.

Defecit in salutem.



My soule hath longed
for thy saluacion, and
I haue trusted muche
vnto thy worde.

Myne eyes haue longed for
thy

Comminendacions,

thy promise, sayng : when wylte
thou comfort me.

For I am made like a bottle
in the smoke, I haue not forgot-
ten thy iustificacions.

Howe many bee the daies of
thy seruant, whē wilt thou geue
Iudgement of them that perse-
cute me?

Wicked men haue tolde me
fables, but not after thy lawe.

All thy commaundementes
is truth, wicked men haue perse-
cuted me, succour me.

Thei haue almoste made an
ende of me in the yearth, but I
haue not forsaken thy comman-
dementes.

Quicke me accordyng to thy
mercie, and I shal kepe the testi-
monies of thy mouthe.

In eternum domine.

l. iij.

D

Commendacions.



Oorde, thy woorde enduteth in heaue, cuerlastyngly.

Thy truthe remaineth from generacion to generacion, thou hast founded the yerth, and it abideth.

By thyne ordinaunce the daie continueth: for all thynges obey vnto thee.

Excepte thy Lawe had been my meditation, peradventure I had perished in my trouble.

I shall neuer forget thy iustificacions, for in them thou hast quickened me.

I am thine, saue me, for I haue sought out thy iustificacions.

Synners haue awaited me to destroy me: I haue vnderstand thy testimontes.

I se that all perfeccion hath an

Commendacions.

an ende, thy commaundement is
very bzode.

Quomodo dilexi.



Lozde, howe muche
haue I loued thy law
it is my study all the
daie long,

Thou haste made me wise o-
uer myne enemies, thzough thy
commaundement, foz it is euer
with me.

I haue perceiued moze then
all that taught me, foz thy testi-
monies were my meditaciou.

I haue perceiued moze then
auncient menne, because I haue
searched thy cōmaundementes.

I haue kept my fete from e-
uery euill waye: That I might
kepe thy wordes.

I haue not declined frō thy
Iudgementes, foz because thou
l.v. hast

Commendacions.

hast set me a lawe.

How sweete be thy woozdes
vnto my tast: and to my mouthes
sweeter then honny.

I haue taken vnderstan-
dyng of thy commaundementes
therfore haue I hated euery way
of iniquitie.

Lucerna pedibus meis.



By word is a lanterne
vnto my fete: & a light
vnto my pathes.

I haue sworne and
decreed, to kepe the iudgementes
of thy righteousnesse.

O lord I am brought lowe
on euery side, quicken me accor-
dyng to thy worde.

The voluntary offrynges of
my mouthes, make them accepta-
ble, O Lord, and teache me thy
iudgementes.

My

Commendacions,

My soule is euer in my handes: And I haue not forgotten thy lawe.

Synners haue sette a snare for me, and I haue not erred fro thy commaundementes.

I haue gottē thy testimonies by inheritaunce for euer: for because thei be the ioye of my hart.

Bowe my harte to do thy iustificaciōs, euermore for reward.

Iniquos odio habui.



I haue hated the wicked, and haue loued thy lawe.

Thou art my helper and my defēder: and I haue trusted muche in thy worde.

O ye wicked, bowe from me: and I shall searche the cōmaundementes of God.

Receiue me accor dyng to thy worde,

Commendacions.

worde, and I shall liue, and confounde me not, otherwise then I loke for.

Helpe me and I shalbe safe, and I shalbe occupied in thy iustificacions euer.

Thou haste despised all that goo from thy Iudgementes, for their thoughtes were vniust.

I haue reputed al sinners of the yeth for offenders, therefore I haue loued thy testimontes.

Strike my fleche with thy fear, for I am afraied of thy iudgementes.

Feci iudicium.

Have doen Justice in righteousness: deliuer me not to the that falsly blame me.

Receiue thy Seruaunt into goodnes, let not proude men falsly

Commendacions.

By blame me.

Myne eyes are wasted in lo-
kyng for thy helth: and the word
of thy iustice.

Doe to thy seruaunt accor-
dyng to thy mercie, and teach me
thy iustificacions.

I am thy seruaunt, geue me
vnderstādyng, that I may know
thy testimonies.

It is tyme to do, O lord, for
thet haue broken my lawe.

Therefore I haue loued thy
commaundementes aboue gold
and Topas.

And therefore I was led to
all thy cōmaundementes, I haue
hated euery wicked waie.

Mirabilia.



Lord, merueilous be thy
testimonies, therfore my
soule hath searched the.

The

Commendacions.

The declaracion of thy wordes doth illumine, and geue vnderstandyng to the simple.

I opened my mouth & drew in my breath. for I desire thy commaundementes.

Loke vpon me, and haue mercie vpon me : Accor dyng to the iudgement of them that loue thy name.

Directe my goynges, accor dyng to thy woorde : and let not iniquitie reigne ouer me.

Redeme me fro the false blame of menne : that I may kepe thy commaundementes.

Lighten thy face vpon thy seruaunt : and teache me thy iustificacions.

Myne eyes haue broughte furth streames of waters, because thei haue not kept thy lawe.

Iustus

Commendacions:

Iustus es tu domine.



Righteous arte thou
Lorde: and righteous
is thy iudgement.

Thou hast commaū-
ded iustice in thy testimonies:
and truthe moste chiefly.

My zeale hath caused me to
consume: because myne enemies
forget thy wordes.

Thy woorde is vtterly tried
with fire, & thy seruaunt loued it.

I am yōg and set at naught,
yet haue I not forgotten thy cō-
maundementes.

Thy iustice is iustice euerla-
styg: and thy lawe is truthe.

Trouble and heuinesse haue
entangled me: thy commaunde-
mentes ate my study.

Thy testimontes bee equitie
euerlastyngly: geue me vnder-
standyng

Commendacions.

standyng and I shall liue.

Clamaui in toto corde meo.



I haue called vnto my
whole harte, heare
me Lorde: For I
shal searche thy iu-
stificacions.

I haue cried vnto thee, saue
me: that I maie obserue thy cō-
maundementes.

I haue preuented in time, and
haue cried: For I haue greatly
trusted in thy wordes.

Myne eyes haue preuented
the daunying of the daie, for to
study thy wordes.

Lorde heare my voyce ac-
cording to thy mercie: and quit-
ten me according to thy Iud-
gement.

Thei that persecuteme, haue
drawen nigh to wickednesse.

And

Commendacions.

And from thy Lawe they are
gone farre wide.

Lozde, thou art nere at hande
and al thy waies are very truth.

At þ beginnyng I had know-
lege of thy testimonies, for thou
hast established them for euer.

Vide humilitatem meam



Hold my trouble and
deliuer me, because I
haue not forgotten thy
lawe.

Judge my cause & redeme me,
quicke me accordyng to thi word

Health is farre from synners
for they haue not searched out
thy iustificacions.

Thy mercy Lozde is muche
accordyng to thy righteousnes,
quicken me.

Many there be whiche perle-
cute me and trouble me, I haue
m.j. not

Handwritten marginal note:
I have called on thee O Lord
in my trouble
and thou hast heard me
and delivered me
from all my troubles
and thou hast delivered me
from all my troubles
and thou hast delivered me
from all my troubles

Handwritten marginal note:
I have called on thee O Lord
in my trouble
and thou hast heard me
and delivered me
from all my troubles
and thou hast delivered me
from all my troubles
and thou hast delivered me
from all my troubles

Commendacions.

not swatued fro thy testimonies

I sawe the offendours, and I
was astonied, because they kepe
not thy wordes.

Behold Loyde, for I haue lo-
ued thy comaundementes, quic-
ken me in thy mercy.

The beginning of thy worde,
is verite, al thy iudgementes are
iustice euerlastingly.

Principes persecuti sunt.



THE Princes haue
persecuted me with-
out cause, and my
hart hath bene a
dread of thy wordes

I shalbe glad of thy wordes,
as he þ hath found many spoiles

I haue hated iniquitie, and
haue abhorred it, but thy lawe I
haue loued.

Seven times in the day haue
I

Commendacions.

I praised thee, because of thy
righteous iudgementes.

Great peace is to them that,
loue thy law, and thei are not of-
fended.

I looked for thy saluacion, O
Lord: and loued thy commaun-
dementes.

My soule hath kept thy testi-
monies, and hath loued theim
greatly.

I haue kept thi commaunde-
mentes and thy testimonies, for
all my waies are in thy sight.

Appropinquet deprecatio.



Lord. let my praiet
approche nere in
thy sight, geue un-
derstanding accor-
dyng to thy worde.

O Lorde, let my praiet entre
into thy sight, Deliuert me accor-
ding

m.ij.

ding

Commendacions.

Dyng to thy worde.

My lippes shall powre furth
thy praise, whē thou hast taught
me thy iustificacions.

My tong shal shew furth thy
word, for all thy cōmaundemen-
tes are equitie.

Let thy hande be redy to help
me, for because I haue chosen
thy commaundementes.

O Lorde, I haue desired thy
helth, and thy law is my study.

My soule shal lue & praise the,
& thy iudgementes shal help me.

I haue wandred like a shepe
which was lost, O lord, seke out
thy seruaunt, for I haue not for-
gotten thy commaundementes.

Deus deus meus. Psal xxi.

The descripcion of the passion of
our sautor Christ, and of his ad-
uauncement and kingdome.

Psalmes.

O God, my God, looke toward me, why hast thou forsaken me, farre from my helpe be the wordes of my complaint.

My God I crye & call to the by day, but thou hearest me not, and likewise by night & cease not.

But thou dwellest in the holy place, & the worshippe of Israell, our fathers trusted in the, they trusted, and thou diddest deliuer them.

They cried to the, and they were made safe, they trusted in the, and were not confounded.

I truly am but a worine, and no man, the rebuke of men, and an out cast of all the people.

All they that see me, laugh me to scozne, they speake with their lippes, and nodde their heddes,
m. iij. sayng

of the passion.

saiping, he trusted in the 'Lorde
now let him deliuer him, let hym
saue him, for he loued hym.

For thou art he that tokest me
out of my mothers wombe, and
wast my hope from my mothers
brestes, to the I was cast out
from my natiuitie.

Thou art my god frō my mo-
thers wombe, depart not frō me.

For tribulaciō is nere at hād,
and there is none to help me.

Many calves haue compassed
me, and fat bulles haue beset me
about.

They haue set their mouthes
wide open vpon me, like a Lyon
ramping and roaring.

I am poured furth like water,
and all my bones be disperced a
sunder.

My hart is made like melting
ware

Psalmes.

waxe in the middes of my belly.

My strength is dried vp like
a hard, my tong cleueth fast to
my Jawes, and thou hast brou-
ght me into the dust of death.

For many degges compassed
me about, the Counsaill of the
wicked haue beset me.

They perced my handes and
my fete, they haue numbred all
my bones.

They stode staring and loking
vpon me, they deuided my gar-
mentes among them, and vpon
my cote they did cast lottes.

But thou o lord prolong not
thy help from me, loke to my de-
fence.

Deliuert my Soule from the
sworde, and myne onely soule,
from the power of the Dogge.

Save me from the mouth of
m.iii. the

of the passion:

the Lyon, and mine humilitee,
from the hornes of Unicornes.

I shal shewe thy name to my
brethern, & I shall praise the in
the middes of the congregacion.

Ye that feare the Lord, praise
ye him, and all the whole siede of
Iacob glorifie him.

Let al the siede of Israel feare
hym, for he despiseth not noꝝ
disdaineth not the prayer of the
poore.

Noꝝ he turned not his face a-
waie from me, and when I cried
vnto him he hard me.

The shal I praise in the great
congregacion, I will performe
my bowes in the sight of theym
that feare hym.

Poorer menne shall eate, and
shalbee satisfied, and they shall
praise the Lord that seke after
him

Psalmes

him, their hartes shall liue world
without ende.

All the coastes of the yearth
shall remember them selues, and
shalbe counted to the lord.

And al nations of people shall
do worship in his sight.

For the kyngdome is the lordes,
and he shall rule the people.

All suche as be fatte vpon the
yearth, haue eaten & worshipped
all that descend into the yearth,
shall fall doune in his sight.

And my soule shall liue to him
and my sede shall serue hym.

The generacion to come shall
be shewed to the Lord, and the
heauens shall shewe his iustice,
to the people that shalbe borne,
whiche the Lord hath made.

Saluum me fac deus Psal lxi.

The complaint of Christ & his church

of the passion:
of their greate aduersities. A feruent
praier for deliuerance. The aduer-
saries of **G D D** be cursed. A
hartie thanks geuyng
for helpe obtained.



Aue me **O** God, for
the waters are entered
into my soule.

I stucked fast in the
depe mire, wher no ground is.

I am come into the deepe of
the Sea, and the tempest hath o-
uerwhelmed me.

I haue trauapled cryng, my
throte is made horse, my syght
hath failed, while I trusted in
my God.

They that hate me without a
cause, are mo then the heates of
my hedde.

They that are myne enemies,
and haue persecuted me gittlesse
are

Psalmes

are mightie, I payed then the
thynges that I neuer toke.

God thou knowest my simple-
nes: and my faultes are not hid
from thee.

Let not them that trust in the
O Lorde god of hostes, be asha-
med for my cause.

Let not those that seke the, be
confounded thzough me, O lord
God of Israell.

For I haue suffered repzoffe
for thy sake, Shame hath couered
my face.

I am become a straunger vn-
to my bzethzen, and an aliaunce
vnto my mothers childzen.

For the zeale of thyne house
hath eaten me, and the rebukes
of them that rebuke thee, are fal-
len vpon me.

I chastened my selfe with fa-
sting

of the passion.

sing and that was turned to my
reprose.

I put on an heer coate also
and they tested vpon me.

They that late in y gate spake
against me, and thei that drinke
wine made songes vpon me.

But Lord I make my praiet
vnto the in the tyme of my good
wil, O god.

Heate me in the multitude of
thy mercy, in the truth of thy sal-
uation.

Take me out of the mire that
I sticke not, deliuer me from the
that hate me, and out of y depe
waters.

Lett not the tempest of water
droune me, neither let the depe
swallowe me vp, and let not the
pitte shut her mouthe vpon me.

Heate me, O Lorde, for thy
mercy

of the passion.

mercy is kinde, looke vpon me
accozdyng to the multitude of
thy mercies.

And turne not thy face from
thy seruaunt, for I am in trou-
ble, heate me spedely.

Take heede to my soule and
saue it, deliuer me because of mi-
ne enemies.

Thou knowest my repzeſe,
my shame and dishonoz.

All they that trouble me are in
thy sight, my harte hath looked
for rebuke and wretchednesse.

I looked for ſome to be heuie
with me, and therit was none to
comfort me, and I found none.

They gaue me Gall to eate &
when I was thursty, they gaue
me bitter Drinke.

Lette their Table be made a
ſnare to them, and a reward and
an

Psalmes.

an occasion of fallyng.

Let their eyes be blinded that
they se not, and euer bowe doune
their backes.

Poure out thine indignacion
vpon them, and let thy wrathful
displeasure take hold of them.

Let their habitation be voide
and no manne to dwell in their
Tentes.

For they haue persecuted him
whō thou hast smitten, and they
haue increased the payne of my
woundes.

Laie vpon them wickednesse,
vpon wickednesse, and let them
not enter into thy righteousnes.

Let them be wiped out of the
booke of the liuing, and let them
not be written with the iust.

I am pooze and sorowefull,
thy health, O God : hath taken
me

of the passion.

me bp.

I will praise the name of god
with a song, and magnifie hym
with praise.

And it shall please God better
then a yong bullocke, that bea-
reth hornes and hooves.

Let the pooze consider and be
glad, seke after God, and your
loue shall lue.

For the Lorde hath heard the
pooze, and hath not dispised hys
prisoners.

Heauen and yerth praise him,
the Sea, and all that ctepeth in
them.

For GOD shall saue Sion,
and the Cities of Iuda shalbe
buylded, & they shall dwell there
and they shall inherite it.

The posteritie also of his ser-
uauntes shal possesse it, and they
that

Psalmes.

that loue his name shall dwell
therein.

Domine deus salutis Psalm. xxxvii.

A greuous complaint of the godly
persone, extremely handeled with
diseases & persecutions & that
without comeforte.



Lozde God of my
helth, I haue cryed
daie and night be-
foze the.

Let my pzater en-
ter into thy pzesence, bowe thine
eare vnto my pzater.

Foz my soule is full of aduer-
sities, and my life draweth nigh
vnto hell.

I am counted as one of them
that go doune into the pitte, and
I am as a man without help, fre
among the ded

Like vnto them that be wou-
ded and lye in the graue, whome
thou

Of the Passion.

thou remembreſt no moze, & are
cut awaie from thy hande.

Thei haue laied me in the lo-
wer pitte in darke places and in
the shadowe of death.

Thyne indignaciō is fast v-
pon me, and thou haſt laied vpo
me all thy waues.

Thou haſt put awaie myne
acquaintaunce farre frō me, thei
take me as abhominable.

I am betrayed, I cānot get furth.
my ſight waxed dim for lacke.

Lozde, I called vpo thee the
whole daie, vnto thee I haue
ſtretched out myne handes.

Wylte thou ſhewe wonders
to the ded, or ſhall the Philiciōs
raiſe men again to praſſe thee?

Shall any manne ſhewe thy
mercie in the graue, & thy truthe
in deſtruccion?

n ſ.

Shall

Psalmes

Shall thy wonderous woꝝ-
kes be known in the darke, and
thy righteousnes in the lande of
forgetfulnesse.

And I haue cried to thee, O
lorde, and earely shall my prayer
come befoze thee.

Lorde, dooest thou reiect my
soule, & turnest thy face fro me.

I am pooze and in trauailes
euer from my youth, and when I
was exalted, I was caste doune
and troubled.

Thy wꝛath hath passed ouer
me, and thy terrours haue trou-
bled me sore.

Thei came round aboute me
all daie like water, and compas-
sed me together.

My louer and frēd hast thou
put awaie far from me, and mine
acquaintāce, foꝝ my wꝛetchednes

Quare

Of the Passiō.

Quare fremuerunt gentes. Psal. 7.
The rage of the people against Christ,
Christ is ordeined a kyng of his father.
rulers be exhorted to godly knowlege.



Why hath the heathē
raged: & why hath
the people imaginati-
ued vaine thynges?

The Kynges of
the yearth stode vp, and the ru-
lers came together, against the
lorde, and against his Christ.

Let vs breake their bondes
a sonder, and lette vs cast awaie
their yoke from vs.

He that dwelleth in heauen
shall laugh thē to scozne, and the
lorde shall haue them in derisiō.

Then he wil speake vnto thē
in his wrathe, and bere them in
his sore displeasure.

I truely am made kyng of
hym ouer Syon his holy hill,
n.ij. pzeachyng

Psalmes

preachyng his pcept.

The lord said vnto me, thou art my sonne, this daie haue I begotten thee.

Aske of me, and I shall geue thee the Gentiles for thyne inheritance, and the viter part of the yearth for thy possession.

Thou shalt rule them with an Iron rod, and breake them in peces like a potters vessell.

And now ye kynges vnderstande, be learned ye that Iudge the yearth.

Serue the lord in feare, and reioyce to hym with reuerence.

Get discipline, that the lord be not angry, and ye perishe fro the right waie.


When his anger shalbe kindled for a short while, blessed are all thei that trust in hym.

Cripe

Of the Passion.

Eripe me de inimicis. Psal. lviij.

The prayer of Christ for hymself & for
his brethren, against persecutors.

eliuer me from myne
enemies (O my God)
deliuer me from them
that rise against me.

Deliuer me from the wooz-
kers of wickednesse, saue me fro
bloudshedders.

For lo, thei haue catched my
soule, stout me haue assauted me.

There is no iniquitie nor fault
in me, O lord, without iniquitie
haue I run and directed my way

Arise and succoure me and
loke, and thou Lord of might,
God of Israell.

Stire to visite all the Genti-
les, haue mercie of none y^e worke
iniquitie.

Thei shalbe couerted at euen,
and

Psalmes

and shalbe as hūgry as dogges,
and shall cōpasse about the citee.

Lo, thei will speke with their
mouthe, and a swoorde is in their
lippes, for who hath hard.

And thou Lorde shalte haue
theim in derision, and thou shalt
bryng all Gentiles to naught.

My strēgth I will ascribe to
thee, for thou art God my defen-
dor, my God, his mercie will pre-
uent me.

God sheweth me how I should
deale with myne enemies, kil the
not lest thy people might forget.

Scatter them abroad by thy
might, and put theim doune, O
lorde my protectour.

For the sinne of their mouth,
and for y^e wordes of their lippes
let them be taken in their pride.

For their blasphemie and li-
yng

Of the Passion.

ying, thei shalbe notified to be destroyed.

In the wꝛath of destruction and thei shal not remain, and thei shall knowe that God hath rule ouer Iacob, and ouer all the costes of all the worlde.

Thei shalbe couerted at euē and shalbe as hūgry as dogges, and shall cōpasse about the citie.

Thei scatter abroad for meat if thei haue not inough, thei will murmur.

As for me, I will syng of thy power, and praise thy mercie be-
tyme in the moꝛnyng.

For thou haste been my de-
fender and refuge, in the daie of
my trouble.

Vnto thee O my helper, will
I syng, for thou, O God, art my
defender, my God, my mercie.

n. iij.

The

The Passion of our sauioꝝ
Iesu Chyſte, wꝛitten by
Sainte Ihon.



Jesus went furthe
with his disciples,
ouer the broke Ce-
dron, where was a
Garden, into the
whiche he entered with his disci-
ples. Judas also (whiche betra-
yed him) knewe the place, for Je-
sus oftentymes resorted thether
with his Disciples. Judas then
after that he had receiued a bāde
of men and ministers of the high
pꝛiestes and Phariseis, came thi-
ther with lanternes & creshettes
and wepons. Then Iesus know-
yng al thinges that shoulde come
on him, went furthe and said vnto
them, whom seke ye? Thei an-
swered hym, Iesus of Nazareth.
Iesus saied vnto them: I am he
Judas

Passion.

Judas also whiche betraied him
stoode with them. But assone as
he had saied vnto them, I am he
thei went backwardes, and fell
to the ground. And he asked the
again, whō seke ye? Thei said, Je
sus of Nazareth. Jesus answe
red, I saied vnto you I am he, if
then ye seke me, let these go their
waie, that the sayng might bee
fulfilled, which he spake, of them
whiche thou gauest me, haue I
not lost one. Simon Peter had a
sworde and dzeue it, and smote
the high pziestes seruant, and cut
of his right eare. The seruantes
name was Malchus. Then said
Jesus vnto Peter, putte vp thy
sworde into the sheath: wilt thou
not that I shal dzinke of the cup
whiche my father hath geuē me?
Then the company and the capi

n. b.

tain

Passion.

tain, and the ministers of the Jewes toke Iesus, and bound him and led hym a wale to Anna first for he was father in Lawe vnto Caiphaz, whiche was the highe priest y same yere. Caiphaz was he that gaue counsaill to the Jewes, that it was expedient, that one man should dye for the people. And Simon Peter folowed Iesus, and another disciple, that disciple was knowen of the high Priest, and went in with Iesus, into the palatice of y high priest but Peter stode at the doore without. Then went out the other disciple, whiche was knowen to the high Priest, and spake to the damosell that kepte the doore, and brought in Peter. Then said the damosell that kept the doore vnto Peter, art not thou one of this mannes

Passion.

mannes disciples to: He denied it, and saied, I am not. The seruantes and the ministers stode there, and had made a fire of coles, for it was cold, and thei warmed themselves: Peter also stode among theim, and warmed hym self. Then the high Priest asked Iesus of his disciples and of his doctrine. Iesus answered him, I spake openly in the worlde, I euer taughte in the Synagoges, and in the temple, whether al the Iewes resorted, & in secrete haue I said nothyng, why askest thou me? Aske theim whiche hard me, what I said vnto them: Behold thei can tell what I said. When he had thus spokē, one of the ministers, which stode by, smote Iesus on the face, sayng: answerest thou the high Prieste so? Iesus answered

Passion.

answered hym. If I haue euill
spoken, beare witnesse of euill, if
I haue well spoken, why smitest
thou me? And Annas sent hym
bounde vnto Caiphas the high
priest. Simon Peter stode and
warmed hymself. And thei saied
vnto him, art not thou one of his
disciples to? He denied it, & saied,
I am not. One of the seruantes
of the hye priest (his cosin, whose
care Peter smote of) saied vnto
hym: did not I se thee in the gar-
den with hym? Peter denied it a-
gain, and immediatly the Cocke
crewe. Then led thei Iesus from
Caiphas into the hall of iudge-
ment, it was in the moznyng, and
thei themselves went not into the
iudgement hall, least thei should
bee defiled, but that thei might
eate the Paschall lambe. Pilate
then

Paffion.

then went oute vnto theim, and
said: what accusation bying you
against this man? Thei answered
red and saied vnto him: if he wer
not an euill doer, we would not
haue deliuered hym vnto thee.
Then saied Pilate vnto theim:
Take ye hym, and Iudge hym
after your awne lawe. Then the
Jewes saied vnto hym, it is not
lawfull for vs to putte any man
to death: that the wordes of Je-
sus might be fulfilled, whiche he
spake, signifyingng what death he
should die. Then Pilate entered
into the Iudgement hall again,
and called Iesus, and said vnto
hym: arte thou the Kyng of the
Jewes? Iesus answered, saiest
thou that of thy self, or doeth o-
ther tell it thee of me? Pilate an-
swered, Am I a Jewe? Thyne
awne

Paffion.

awne nacion and high Pzestres
haue deliuered þ vnto me, what
hast thou doen? Iesus answered
my kyngdō is not of this worlde
if my kyngdō wer of this worlde,
then should my ministers surely
fight, that I should not bee deli-
uered to the Iewes, but nowe is
my kyngdome not from hence.
Pilate saied vnto hym: art thou
a kyng then? Iesus answered.
Thou saiest, that I am a kyng,
for this cause was I borne, & for
this cause came I into the worlde
that I should beate witnesse vn-
to the truthe. And all that are of
the truthe, heare my voyce. Pilat
saied vnto hym, what is truthe?
And when he had saied that, he
went out again vnto the Iewes
and saied vnto theim: I finde in
hym no cause at al, ye haue a cus-
tome,

Paffion.

some, that I should deliuer you
one lose at Easter, will ye that I
lose vnto you, the king of the Ie-
wes? Then cried thei all again,
saiyng: not hym, but Barrabas,
that Barrabas was a robber.

Then Pilat toke Iesus & scour-
ged hym. And v̄ souldiers wouid
a croune of thornes, and put it on
his hed, and did on him a purple
garment, and said. Haile kyng of
the Iewes, & then thei smote him
on the face. Pilate went furth a-
gain, and said vnto the. Behold,
I bryng him furth again to you
that ye maie knowe, that I finde
no fault in hym. Then came Je-
sus furthe, wearyng a croune of
thorne, and a robe of purple. And
Pilat said vnto them, behold the
man. When the hie priestes and
ministers saw hym, thei cried say-
yng

Passion.

ying, crucify him, crucify him. Pilat said vnto them. Take ye him and crucify hym, for I finde no cause in him. The Jewes answered hym, we haue a lawe, and by the lawe he ought to die, because he made hymself the sone of God. When Pilate hard that sayng, he was the more atraied, & went again into the Iudgement hall, and said vnto Iesus, whence art thou? But Iesus gaue hym no answer. Then said Pilate vnto hym. Speakest thou not vnto me? Knowest thou not, y I haue power to crucify thee, & haue power to deliuer thee? Iesus answered. Thou couldest haue no power at all against me, excepte it wer geuen thee fro aboue. Therefore he that deliuered me vnto thee, hath the more synne. And fro thence

The Passion.

thēre furthe sought Pilat me-
nes to deliuer hym, but the Je-
wes cried, sayng: if thou let him
go thou art not Ceasars frend,
foz whosoever maketh himself a
kyng, is against Ceaser. When
Pilate hearde that sayng, he
brought Iesus furthe, and satte
doun to geue sentēce, in a place
called the Pavement, but in the
Hebꝛue Gabbatha: . It was
Pasche euen, about y^e sixt houre.
And he said vnto the Jewes, be-
hold your kyng, but thei cried a-
waie with hym, awaie with hym.
Pilate saied vnto theim, Hal I
Crucifie your Kyng: The high
Pꝛiestes answered, we haue no
kyng but Ceaser. Then deliue-
red he hym vnto them to be cru-
cified. And they toke Iesus, and
led hym awaie, and he bare his
o. i. . crosse

99
I have given you
the lawe

The passion.

croſſe, & went furthe into a place
called the place of dead mennes
ſculles (whiche is named in He-
bzue Golgotha) where thei cru-
cified him. And with hym two o-
ther, on either ſide one, and Je-
ſus in the middes, Pilate wrote
a title, and put it on the Croſſe.
The writing was, Jeſus of Na-
zareth, Kyng of Jewes. This
title red many of the Jewes, for
the place where Jeſus was cru-
cified, was nigh to the citie. And
it was written in Hebzue. Greke
and Latin. Then ſaid the high
prieſtes of the Jewes to Pilate,
write not Kyng of Jewes, but
that he ſaid, I am the Kyng of
Jewes. Pilate answered, what I
haue written, that haue I writ-
ten. Then the ſouldiours, when
thei had Crucified Jeſus, toke
his

The Passion.

his garmentes and made foure partes, to euery souldiour apart and also his cote. The cote was without seame, wrought vpon throughout. And thei saied one to another, let vs not deuide it, but cast lottes who shal haue it. That y^e scripture might be fulfilled, whiche saith, thei departed my raimēt among theim, and on my cote did thei cast lottes. And the souldiours did this in dede.

There stode by the Crosse of Iesus, his mother and his mothers Sister, Mary the wife of Cleophas & Mary Magdalen. When Iesus saue his Mother and the disciple standing whom he loued, he saied vnto his mother. Woman behold thy sonne. Then saied he to the disciple, behold thy Mother, and from that
o.ij. houre

The passion.

houre, the Disciple toke her for
his awne. After that, whē Iesus
perceiued, that all thinges were
perfourmed, that the Scripture
might be fulfyllled: He sated, I
thurst. There stode a vessell full
of vinegre by. Then thei filled a
sponge with vinegre, and woude
it about with Ylope, and put it
to his mouthe. Asone as Iesus
hadde receiued of the Vinegre,
he said, it is finished, and bowed
his hed and gaue vp the gholte.
The Jewes then because it was
the Sabboth euen, that the bo-
dies should not remaine vpon y
crosse on the Sabboth daye (for
the Sabboth daye was an high
date) besought pilate that they
Legges might be broken, and
that they might be taken doune.
Then came the souldiours, and
brake

The passion.

120
brake the legges of the first, and
of the other whiche was Cruci-
fied with Iesus. But when they
came to Iesus, and sawe that he
was ded already, thei brake not
his legges, but one of the soul-
diours, with a spere thrust hym
into the side, & furth with came
there out bloud and water, and
he that sawe it bare recoorde, and
his recoorde is true, and he kno-
weth that he saith truth, that ye
might beleue also, for these thin-
ges were doen, that the scripture
should bee fulfilled, ye shal not
bzek a bone of hym. And again,
another Scripture saith. Thei
shall se him whō thei haue pear-
sed. After, Ioseph of Aramathia
(which was a disciple of Iesus,
but secretly for feare of the Je-
wes) besoughte Pilate, that he
o. iij. might

Prayers.

might take doune the body of
Jesus. And Pilate gaue him li-
cence. And there came also Ni-
codemus, whiche at the begin-
nyng, came to Jesus by night,
and brought of Myrthe and A-
loes mingled together aboue an
hundred pounce weight. Then
tooke thei the body of Jesu, and
wound it in linnen clothes, with
the odoures, as the maner of the
Jewes is to burye. And in the
place where Jesus was Cruci-
fied, was a Garden, and in the
Garden a newe sepulchre, wher-
in was neuer man laide. There
laid thei Jesus, because of
the Jewes Sabbath e-
uen, for the Sepul-
chre was nighe
at hande.

¶

Prayers

Praiers of the Passion
of our sauior Christ.

Blessed be the father, and the sonne,
and the holy ghost.

Let vs praise and exalte hym world
without ende.



Almightie GOD our
heauenly Father, thy
mercie and goodnesse
is infinite & withoute
measure. It is thy mercy, and no
goodnes that was in vs whiche
moued thee to send into y^e world,
thine only begottē eternal sonne,
to take our nature vpō him, and
therin to worke y^e misterie of our
redēpcion & saluacion, accozding
as thou haddest appoynted,
& haddest spoken before, by the
mouthes of all thy prophetes,
whiche were frō the beginnyng.
Also it was thy blessed will, thy
mercy & goodnes towardes vs,
o.iiiij. that

Orators.

that thy heauenly sonne did suffer
persecucio, trouble, & aduersitie,
and betraied of his awne frende
and Disciple Judas, was trait-
terously taken & caried awaie, to
be falsly accused, and vniustly
condempned to be cruelly bett
and scourged: And finally, with
most scoznesful rebukes, to be put
to moste painfull and shamefull
death, that could be deuised. All
this, O heauenlye Father, was
dooen through thy mercy & blest
ed wil, for our sakes, not only to
answere & satisfie thy iust wꝛath
and anger, whiche we had deser-
ued, both for the offences of oure
first parentes, and yet daily do
deserue, by transgressing thy ho-
ly cōmaundementes, but also to
restore vs again vnto thy grace
and fauor, to endue vs with thy
heauenly

Of the Passion.

heauenly giftes, that wee might
serue thee in holinesse and righ-
teousnes, al the daies of our life:
And finally, to make vs by the
free benefite of thy derely belo-
ued sonnes passion, and the price
of thy most precious bloud, par-
teners, with hym, of his infinite
and vnspeakable glorie & blisse
in heauen. Wherefore, O hea-
uenly Father, we beseeche thee
powre vpon vs thine holy spirit
and make vs in our hartes cle-
rely to se, and moste stedfastly to
beleue, this thine infinite graci-
ous goodnes, shewed and geue
vnto vs, by thine awne sonne
our sauour Iesus Christe, and
with this belefe, make vs to put
all our confidence and hope of
saluacion in him, whō thou hast
appointed to bee our onely re-

o. b.

Demer

Prayers.

Demer and sauioꝝ. Make vs al-
waye to render vnto thee moſte
humble and hartie thankes, for
thine incomprehenſible mercie &
goodnes towardes vs. Finally,
make vs to profeſſe the death of
thy derely beloued ſonne, in re-
nouncyng & forſakyng al ſinne,
that we maye plainly appere, to
riſe with hym in newnes of life,
in righteouſnes, in innocencie &
all true holineſſe, and after this
life, to reigne with hym in euer-
laſting gloꝝy: Heare vs our hea-
uenly father, for our Lorde Je-
ſus Chriſtes ſake. Amen.

A Almighty GOD our hea-
uēly father, we beſeche thy
gracious goodneſſe, that lyke
wiſe as thy onely begotten and
dearely beloued ſonne oure ſa-
uioꝝ Jeſus Chriſt, accordyng to
his

Of the Passion.

his blessed wil, suffered willyng-
ly death and bitter Passion for
oure redemption and saluacion
haupng therof forlight and cer-
tain knowlege, so in like maner,
when soeuer it shalbe thy plea-
sure, to laye like Crosse and af-
fliccion vpon oure backes, that
we maye willyngly and paci-
ently beare it, to the true trial of
our faith, against the latter daie
and to thy everlastyng glorie.
Heare vs our heauenly ffather,
for oure Lorde Iesus Christes
sake. Amen.

OUR sauioz and redemer
Iesu Christe, which in thy
last supper with thine Apostles,
diddest deliuer thy blessed body
and bloud, vnder the fourme of
Bread and wyne. Graunt vs we
beseeche the euer stedfastly to be-
leue,

Prayers.

leue, and kyndly to acknowlege
thy infinite and almighty power,
thy incomprehensible loue
towards vs, and that we al-
waie worthely receiue that same
blessed Sacrament, accordyng
to thy holy ordinaunce, that there
by we may obtaine, increase of al
goodnesse, in vnitie of spirite
with thee our hedde, and by thee
and thy spirite, with al the com-
panie of the that bee truly thine,
whiche bee thy spiritual and mi-
sticall body, and our spirituall
and Christian brethren. Heare
vs oure sauour Christe, for thy
names sake.

A Almighty God oure hea-
uenly father, which suffer-
edst Peter the Apostle presu-
mynge of his awne power, mise-
rably to fall, not onely in the de-
niall

Prayers.

niall of his Maſter Chriſte, for
feare of an handmaide, but alſo
in forſwearyng, and curſyng of
hymſelfe, if euer he knewe hym:
Graunt vs we beſeche thee mer-
cifull father, that wee neuer pre-
ſume of our awne mighte & po-
wer (but beyng in our awne hat-
tes humble and lowly, knowle-
ging our awne infirmitie, frailte
and weakenes alwaye, euet in al
our affaires) but that we may re-
celue at thy mighty hand ſtrength
and cōfort, to the acceptable per-
formaunce of thy holy and bleſ-
ſed wil. Heare vs our heauenlie
father, for our Lorde Jeſus
Chriſtes ſake. Amen.

OUR bleſſed Sauour Jeſu
Chriſte, whiche in the
greate heauineſſe of thy ſoule,
& intollerable Anguiſhe, w^hiche
thou

Praiers.

whiche þu sustainedest before thy
Passion, diddest fall doune vpon
thy face in praier, vnto thy hea-
uenly father: geue vs grace and
the ayde of thy holy spirite, that
we likewise in all heauinesse of
mynd, & troubles of this world,
runne euermore by moste hum-
ble and instaunt praier, vnto the
aide and cōfort of our heavenly
father. Heare vs our Sauoure
Christ, for thy name sake. Amen.

A Almighty God, eternal fa-
ther, we do remembre that
in the condemnation of thyn
awne derely beloued sonne that
moste innocent Lambe, our sa-
uior Iesus Christe, the Judge
did sit, witnesses were brought,
Christe was presented and con-
demned, and all truthe there
was troden vnder fete, all vn-
righteousnes

Praters.

righteousnes did reigne, and innocencie condempned, O moste gracious lord & father, graunte vnto oure Heddes and Rulers that they maye euert in all their iudgementes, Judge according to true iustice and equitie, without corruption, percialitie, and wicked dissimulacion, to the oppression of wickednesse, and to the maintenaunce of thy cuerlastyng truthe, iustice, honoz, and glozie. Heare vs oure heauenly father, for our lord Iesus Christes sake. Amen.

¶ A prater in the mornynge.

O Lord God almightye, to whome and befoze whom all thynges are manifest and plain, whiche sufferest not a sparrow to light on the ground, with
out

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Prayers.

out thy prouidence, and whiche
in tyme past by thy holy spirite,
diddest guide our forefathers,
Abraham, Isaac and Jacob, in
thy pathes and waies, & against
the goyng of young Toby, into
a straung countrie, diddest pro-
uide thy holy Angel and messen-
ger to bee his guide: graunt me
this daie most wretched sinner.
(whom, by thy worde thou doest
encorage to call vpon thee, in al
tymes of nedes and necessities)
that I may haue thy holy spirit
to directe my pathes and waies
this daie, that I maie walke ac-
cordinge vnto thy Godly will &
pleasure, profite of my neighbor
and glozy of thy name, whiche
liuest and reigest worlde with-
out ende. Amen.

¶ A prayer at your vprising.

¶

Of
Prayers.

O Lozde Iesu Chyist, which
art the verie bryght sonne
of the worlde, euer risynge, neuer
fallynge, whiche with thy whols
some loke engenderest, preser-
uest, nourtishest, and makest ioy-
full, all thynges that are in hea-
uen, and in yearth. Shine fauor-
ably. I beseeche thee vnto my
spirit, that the night of synnes,
and mistes of errours, dyuen a-
wake by thy inward light, I may
walke all my lyfe without stom-
blyng and offence, comly as in
the daie tyme, beyng pure from
the workes of darkenesse. Graūt
this, O lozde, whiche liuest and
reignest, with the father and the
holy Ghoſte, for euermore.
Amen.

A prayer before ye go to bed.

p. f.

Of

Prayers.

O Lozde , whiche art onely
good, true, gracious and
mercifull, whiche commaundest
them that loue thy name, to caste
feare and care from them, and to
caste it on the, promisyng moste
mercifully thy selfe . to bee their
protector frō their enemies, their
refuge in daunger , their gouer-
nor in the daie, their light in dar-
kenes, & their watche mā on the
Nighr also, neuer to slepe, but to
watch cōtinually, for the preser-
uyng of thy faithfull. I beseeche
thee of thy bountifull goodnes,
O lozde to forgeue me wherin I
haue offēded thee this daie , and
to receiue me vnder thy protec-
tion this night, that I maye rest
in quietnes both of body & soule.
Graunt myne eyes slepe, but let
myne harte watche perpetually
vnto

Prayers.

unto thee, that the weakenes of
the fleshe, cause me not to offend
thee lord, let me at all tymes fele
thy goodnes toward me, that I
bee at all tymes stirred to praise
thee late and earely and at midd
date, thy praise be in my mouth,
and at midnight. Lorde instruct
me in thy iudgemētes, that al the
daies of my life, being led in ho-
lines and puritie, I maie be in-
duct at last, into the euerlastyng
rest, whiche thou hast promised
by thy mercie to them that obey thy
worde, O lord, to whō be honor
praise and glozy for ever. Amen.

A prayer for trust in god.

The beginnyng of the fall
of man, was trust in hym
selfe. The beginnyng of the re-
stoyng of manne, was distrust
in hymselfe, and trust in God.

Prayers.

O most gracious and most wise
guide, our sauioꝝ Chꝛist, whiche
doest leade theim the right waie
to immoꝛtall blessednes, whiche
truely and vnfainedly trustyng
in thee, commit themself to thee:
Graunt vs, that like as wee bee
blynde and feble in deede, so we
maie take and repute our selves,
that wee pꝛesume not of our sel-
fes, to see our selves, but so farre
to see, that alwaie we maie haue
thee before oure eyes, to folowe
thee, beyng our guyde, to be rea-
dy at thy call moſte obediently,
and to commit out selves wholly
vnto thee, that thou whiche one-
ly knowest the waie, maieſt lead
vs theſame waie, vnto our hea-
uenly desires. To thee with the
Father and the holy Ghoſte, bee
gloꝝy foꝛ euer.

Prayers.

A prayer for patience in
trouble. Psalm. li.

HOwe hast thou, O Lorde,
humbled and plucked me
downe: I dare not vneth make
my prayers vnto thee, for thou
art angrie with me, but not
without my deseruyng. Certain-
ly I haue synned Lorde, I con-
fesse it, I will not deny it. But
oh my God, pardon my trespas-
ses, release my debtes, reder now
thy grace again vnto me, stoppe
my woundes, for I am all to pla-
gued and beaten, yet Lorde, this
notwithstandyng, I abide paci-
ently, and geue mine attendance
on thee, continually waytyng
for reliefe at thy hande, and that
not without skill, for I haue re-
ceiued a token of thy fauor and
grace towarde me, I meane
p. iij. thy

Prayers.

thy woorde of promise, concerning Christe, who for vs was offered on the Crosse for a ransom, a sacrifice and price for my synnes, wherefore, according to that thy promise, defende me lord by thy right hande, and geue a gracious eare to my requestes, be thou my stepe in perilles, for all mannes steyes are but vaine, Beate doune therfore myne enemies thine awne selfe, with thy power, whiche art myne onely aider and protectour, O Lord God almightie. Amen.

A prayer for the concord of Christs Church. Psal. lxxviii.

A Rise Lord, lett thyne enemies bee scatterred, thy haters put to flight, the righteous and Christs Disciples, make pleasaunt and mery, lette them synge

Prayers.

syng praises and pleasaunt songs vnto thee, let them blow abroad thy magnificence, let them moste highly auauunce thy Ma-iestie, let thy glozy growe, let the Kingdome of Christ from heauen, emong the chosen be enlarged, be thou the father of the fatherles, the Judge of the widowes, and the protector of theim, namely, whom the worlde forsaketh, whose consciences be troubled, whom the worlde pursueth for Christes sake, whiche bee needy and wrapped full of miserie. In thy house, o lord, let vs dwell in peace and con corde, geue vs all one harte, one mynd, one true Interpretacion of thy woorde. Plucke of the bandes aswell fro the consciences, as from the bodies of the miserable Captiues,

p. iiii. and

Prayers.

and of them also whiche as yet,
be hedged in within the listes of
death, and vnadvisedly strue a-
gainst grace. How drie Lord is
the flocke of thyne heritage? I
prate thee powre doune largely
the Showers of thy graces, lett
a moze plenteous fruitfulnessse
chaunce, let thy people be stren-
gthened with thy spirite. Graunt
vs lord thy worde abundant-
ly, so that there maie bee many
preachers of thy Gospell, whiche
may within theselues wholly con-
spire and agree. Let thy churche
the spouse of Christe, deale large
spoyles of the conquered sathan
All that beleue in thee, by Christ
(o lord God of health) mought
lift thee vp with praises, might
renoume thee & extolle thee. We
be entred into the voyage of sal-
uacion.

Prayers.

uacion. Conduct vs luckely vnto the porte, that keepyng deliuered by thee, from the very death, we maye escape and come to the very lyfe. Finiſhe the thyng that thou haſt begon in vs, make vs increaſe fro ſaith to faith, leaue vs not to our awne wil & choiſe, for it is ſlipery and ready to fal. To the Thunderboltes of thy woꝛde, put violēce, that we may geue the gloꝛy to thee all onely. Geue to thy people courage and power to withſtande synne, and to obeve thy woꝛde in all thynges, O Loꝛde God moſte gracious and excellent ouer all. Ame.

A prayer againſt the enemies of
Chriſtes truth. Psalm. cxxxix.

Deliuer me, o loꝛde, from
the vngodly and ſtiſſe neceſſary
perſons, for thou ſeeſt how
p. v. in

Prayers.

in their hartes thei imagin mischief, and haue great pleasure to picke querels, their touniges be moze sharpe then any adders styng, and vnder their lyppes lutheth poyson of Adders, but **O** mercifull lorde, let me not fall into their handes, that they handle me not after their awne lustes. Thou onely art my God, thou muste heare my piteous plaint. Lorde that rulest altogether, that art the strength and power of my defence, be thou as a sallet on my hed, whensoever the vngodly shal assault me, neither suffre thou not the wicked, thus to prospere in their matter. Suffre not their croked and malicious stomackes to increase and spitefully reuile thee. Loke vpon thy pooze wretches cause,
and

Praiers.

and rid me out of these daily
greaunces, then shal I with an
bryght harte & pleasaunt coun-
tenaunce, extoll and magnifye
thy holy name. Amen.

A praier to kepe the toungue, and
to eschewe the infection of the
worlde. Psal. cxi.

T O thee I crie, O lord heare
me spedely, lett my praier
bee as a swete taste & a sauor in
thy presence, & the lifyng vp of
myne handes as an eueuyng sa-
crifice. Lord set a watche aboute
my mouth, kepe my lippes & my
tongue also, that thei speake no-
thyng amysse (as dooe y vngod-
ly) but that thei call purely and
hartely vpon thee, & report thy
woorthy praises. Bowe not mine
harte to lust after euil, nor to fo-
lowe the fashion of the wicked &
abho-

Prayers.


abominable synners, least I
happē to cloke my wickednesse,
with other sinnes, as Hypocrites
do. Let me not liue as thei would
haue me do, but rather as it shal
best please thee. Let me not ap-
proue neither their counsailes, nor
their deedes, though thei cast ne-
uer so goodly a shewe and faire
face to the worlde. Let me not
herken to the tisynges and swete
baites of the vngodly, whiche
counsaile me to fulfil the vncleane
thynges, but rather let me geue
good eare to the righteous and
Godly man, though he sharpely
correct & chide me. Let me alway
haue a redy eye toward thee, and
only in thee to put my trust, and
to apply my self vnto thee. Cast
not awaie my soule, neither suf-
fre it not to perishe. Kepe me that

I

Praiers.

I bee not tangled with the snares of the vngodly, and from the priuey Trappes of malicious persones saue me. Defende me Lorde thzough thy grace, for in all our awne deuises and woozkes, can nothyng be found sure for vs to trust vpon. Amen.

¶ The praier of any captiue, accordyng to the forme of Dauid, when he was hid in the Cauer. Psal. cxlii.

 With my voyce I crie to thee, afoze thee I opē my lamentacions, in thy bosome I disclose the secret worde of myne harte, my dolours and griefes I shewe vnto thee, mine harte is almoste like to bzaist, so great is my discomfiture. Thou knowest all my fashions, o lord, & thou seest wel ynough how the vngodly haue laied their snares
for

Prayers.

for me. Lo, I cast my eye on this
side and that side, as well on my
frēdes, as on my kynsfolkes, but
all in vain, none of them al hel-
peth me. And againe I cannot
runne awaie, I am so laden and
ouer charged with Trōs: O lord,
my maker & father now vnto the
I crie, thou art my only shotan-
ker, defence & help Thou art my
porcion & heritage in all coun-
tries, yea I haue none other pos-
session, but thee onely. To thee
therefore I sticke altogether,
knowing certainly, that nothing
can go amisse with me. Consider
then the lamentable cōplaint, be-
hold how I am low brought frō
the cruell pursuers, whiche bee
much moze of power then I am.
Defend me, deliuer me frō this
prison & horrible feare of synne
and

Prayers.

and death, that I maye sette out
thy name. All the saintes, aswel
Angelles as menne, make sute
for me, desirynge that which shall
be for my comtozt. And thei shal
not cease, vntill thei obtēin their
request. I meane vntil thou for-
geue me my synnes, and send me
cōfozt in this distresse, with pa-
cience and long sufferynge. This
once obteigned, the Godly folke
shall flocke aboute me, and shal
not stinte to geue thee thankes,
whē they se that thou riddest me
furthe of these daungers, to the
high praise of thy name. Lorde
bee mercifull vnto vs, take part
with vs, then shall wee for euet
lift vp and magnifie thy glori-
ous name. Amen.

In greate trouble of cons-
cience. Psal. cxxxiij.

Lorde,

Prayers.

Lorde heare my prayer, receiue my supplicacion, ha-
ken to my plainte for thy righte-
teousnesse. Trye not the lawe
with thy seruaunt, for truly then
shall no liuyng man bee founde
vngiltie, yea, not one of thy sain-
ctes shoulde escape quite from
thy barre, onlesse thou graunt
hyin thy gracious pardon, in so-
muche euen the verie Starrs
bee not pure and faultlesse afore
thee. In thy Angels thou foundest
synne. Now myne enemies
hunt for my soule, thei beate and
driue it doune, thei thrust it into
darke dungeous, where Felons
conuict and condempned to death
wer wont to be kept. My spirite
is sorowfull, my harte is heauie
and sad within my brest. To the
I hold vp my hādes, requirynge
thee

Prayers.

the of mercie. For like as the dry
ground longeth for a shower of
rain, so my soule thynketh long,
till it haue thyne help and succor
heare me spedely, if thou do not,
I am in dispaire, my spirite is all
wery of this bōdage, I haue bid
my life fare well, wherefore, O
God, hide not thy face, that I be
not like vnto those, that be hur-
led into the pitt of dampnation.
After this night of misery ouer-
passed, let the pleasant moorning
of comfort, luckely thyne on me,
that betyme I maie heare and
feelee thy goodnesse, for in thee is
all my trust, poynt me the waye
that I shall walke in, for if thou
bee not my guyde, I must nedes
wāder and straye out of the way
To thee lord, I lift vp my soule
and that with al my harte. I be-
q. j. seche

I Me 990 quando qm

Prayers.

seche thee take me furth of myne
enemies hādes. Thou onely art
my succoz and sauegard. Teach
me to worke whatsoeuer shalbe
thy plesure, for thou art my god.
Let thy good spirite conduct me
into the lande of the liuynge, en-
courage my spirit for thy names
sake, furthe of all these troubles
for thy righteousnes deliuer me.
Destroye myne enemies, as thou
art gracious and fauorable to-
wardes me, and those that will
worke me sorowe & grief, plucke
furthe of the waye, for I am thy
seruaunt, and for thy sake suf-
fere I all this hurly bur-
ly. As thou art God,
so help thou me.

**A prayer of the church
against synners,**

Sapi. xv.

Thou

Praiers.



Thou (o our God) art
swete, long suffering
and true & with mer-
cie orderest thou all
thynges, for if wee synne, yet are
we thine, for we know thy great-
nes, if we synne not, then are wee
sure that we bee allowed, for to
knowe thee is perfect righteous-
nes, yea, and to knowe thy righ-
teousnes and power, is the roote
of immortallitie.

In warres, the praier of kyng
Asa, the.ij. Paral. xiiij.



Lorde, it is al one with
thee, to help them that
haue neede, with fewe
or with many, help vs
O lorde our God, for we trust in
thee, and in thy name, we become
against this multitude. Thou
art the lorde our God, let not mā
q.ij. pzeuaile

Praters.

preuaille against hym. Amen.

The prater of Manasses kyng
of Iuda. ij. Barali. xxxvi.



Lozde almightie God
of our father Abrahā,
Isaac and Iacob, and
of the iust sede of the,
whiche haste made heauen and
pearth, with all the ozna-
mentes thereof, whiche hast oz-
dered the sea, by the worde of thy cōmaun-
dement, whiche haste shut vp the
depe, and haste sealed it, for thy
fearefull & laudable naine, dread
of all men, and honozable before
the face of thy power, thy fierce
anger of threatenyng, is aboue
measure heuy to synners, but the
mercie of thy promise is greate
and vnsearcheable, for thou art
the lozde God moste high aboue
all the pearth, long suffryng and
excedyng

Prayers.

excedyng mercifull, and sozpy for
the malice of men. I haue prouo-
ked thynne anger, and haue doen
euill befoze thee, in committynge
abhominaciōs, and multipliyng
of offences. And now I bowe the
knees of my hearte, requirynge
goodnes of thee, o lord, I haue
synned, lord I haue synned and
knowe my wickednesse. I desire
thee by prayer, O Lord forgeue
me, O lord forgeue me, and de-
stroye me not with myne iniqui-
ties, neither doo thou alwaie re-
member my euilles to punishe
them, but saue me, whiche am vn-
worthy, after thy greate mercte,
and I wil praise thee euerlastyn-
gly, all the daies of my life, for al-
the powers of heauē praise thee,
and vnto thee belongeth glory,
worlde without ende. Amen.

q.iii. The

Prayers.

The oracion of Job in his moste
greuous aduerlittie and losse
of gooddes. Job. i.

Naked came I oute of
my mothers wombe,
and naked shall I re-
turne again. The lord
gaue, and the Lorde hath taken
away, as it hath pleased the lord
so it is dooen, now blessed be the
name of the lord. Amen.

A praier of Jeremy. Jer. xviij.

Heale me, O lord, and
I shalbee whole, saue
thou me, and I shalbe
saued, for thou art my
praise. Be thou not horrible vn-
to me, O lord, for thou art he in
whom I hope. Whe I am in pe-
rill, let my persecutours bee con-
founded, but not me. Thou shalt
bryng vpon the the time of their
plague, and shalt destroye them
right

Prayers.

right sone. Amen.

A prayer of Jeremy. Jer. xxxi.



Lozde, thou hast chastened me, and thy chastenyng haue I receiued as an vntained Calfe. Conuerte thou me, and I shalbe couerted, for thou art my lozde God, for assone as thou didest turne me, I repented my self And whē I vnderstode, I sinote vpon my thigh, I confessed and was ashamed, because I suffred the reproche of my youth. Amen.

A prayer of Salomon, for a competent liuyng. Prouer. xxx.



Woo thynges I requite of the, that thou wylte not deny me before I die, remoue frō me vanitee and lies, geue me neither veggery nor richesse, onely
q. iiii. graunt

Prayers.

A. Hear
graunt me a necessarie liuyng,
lest if I be to full, I might hap-
pely be entised to deny thee, and
saie, what felowe is the lord, or
constrained thzough pouertie, I
might fall vnto stealyng, and to
forswere the name of God.

A prayer for obteynyng of
wisedome. Sapi. ix.



God of our fathers and
Lorde of mercie, thou
that hast made al thyn-
ges with thy woorde,
and ordeinedst man thzough thy
wisedom, that he should haue do-
miniõ ouer the creatures, whiche
thou haste made, that he should
order the worlde, accordyng to e-
quitee and rightousnes, and exe-
cute iudgement with a true hart:
geue me wisedom, whiche is euer
aboute thy seate, and put me not
out

Praiers.

out from emongest the childzen
for I thy seruaunt, and sonne of
thy hādmaide, am a feble person
of a shōrt tyme, and to young to
the vnderstandyng of thy iudge-
ment and Lawes, yea, though a
man bee neuer so perfect, emong
the childzē of men, yet if thy wile-
dome be not with hym, he shalbe
nothyng worthe. Oh sende thy
wisdom out of thy holy heauē,
and from the thzone of thy Ma-
iestie, that she maie bee with me,
and labor with me, that I maye
knowe what is acceptable in thy
sight, for she knoweth and vn-
derstandeth all thynges, and she
shal conduct me right soberly in
my woorkes, and preserue me in
her power. So shall my woorkes
be acceptable. Amen.

¶ The praier of Iesus the sonne of
Sirac

Prayers.

Sirac in necessitee. And for
wisedom, Eccls the last.

I Thanke the, O lord & kyng,
and praise thee o God my sa-
uioꝝ, I wil yeld praises vnto thy
name, thou hast deliuered my bo-
dy from destruction, for thou art
my defendet and helper, from the
snare of the false tong, and from
theim that are occupied in lies,
thou haste been my helper, from
suche as rose against me, & haste
deliuered me, accordyng to thy
greate mercie, and thy holy na-
mes sake: thou hast deliuered me
fro the rozyng of theim that pre-
pared themselves to deuoure me,
and out of the handes of suche
as sought after my life, from the
multitude of theim that trouble
me, and went about to set fire v-
pon me on euery side, so y I was
not

Prayers.

not brēt in the midst of the fire
from the Depth of hell thou deli-
uerest me, frō the vncleane tōg,
frō lyng wordes, from the wic-
ked iudge, and from the vnright-
eous tōg. My soule shal praise
the lord vnto death, for my life
drew me vnto hell downeward,
thē compassed me round aboute
on euery side, and there was no
man to help me. I looked aboute
me, if there were any that would
succour me, but there was none;
then thought I vpon thy mercie
o lord, and vpon the actes that
thou hast doen euer of old, names-
ly that thou deliuerest suche as
put their trust in the, and riddest
thē out of the handes of the false
Danings: Thus lifted I vp my
prayer from the yerth, and prayed
for deliuerance from death. I
called

Prayers.

called vpon the lord, the father
of my Lord, that he would not
leau me without help, in þe daye
of my trouble, and in the tyme of
the proude, without succor. I wil
praise thy name continually, yel-
dyng honoz and thankes vnto it
and so my prater is heard, thou
sauedst me from destruccion, and
deliueredst me from the vnrigh-
teous tyme, therfore wil I know-
lege and praise thee, & aduaunce
the name of the Lord. When I
was yet but yong, oz euer I wēt
a stray, I delited wiledō openly
in my prater, I came befoze the
tēple, and sought for it very bu-
sely, and I will seke for it to my
laiste houre. Then will it florish
vnto me, as a grape that is sone
ripe. My hart reioysed in it, then
went my fote the right waie, yea,
from

Prayers.

from my youth sought I after it
I bowed doune mine eare a litle
and receiued it, I found in my self
much wisdom, and prospered
greatly in it, therfore wil I geue
the glory vnto hym that geueth
me wisdom, for I am aduised to
do thereafter, I wil be gelouse to
cleaue vnto that is good, so shall
I not be confounded. My soule
hath wrestled with it, I lifted vp
my handes on high, then was my
soule lightened through wisdom
so that I knowlege my folish-
nes, I ordered my soule after it,
I found therein clenes, I had my
hart in it fro the begynnyng, and
therfore shall I not be forsaken
my harte longeth after it, & ther-
fore I gat a good treasure, tho-
rowe it the lord hath geuen me
a newe tounge, wherewith I will
praise

Prayers.

Psalm
praise hym. Oh come vnto me ye
vnlerned, and dwell in the house
of disciplin. Withdrow not your
selles from it, but common of
these thynges, for youre soules
are very thurstie, I opened my
mouthe and spake, oh, come and
buye wisdom without money,
and bowe doune your necke vn-
der her yoke, and lett your soule
receiue discipline, it is euen at
hand and redy to be founde. Be-
hold with your iyes, how I haue
had but litle labor, and yet haue
muche rest. Oh receiue wisdom
and ye shal receiue plentie of sil-
uer and gold in your possession,
let your mind reioyce in her mer-
cie, and bee not ashamed of her
praise, worke your worke by ty-
mes, and she shal geue you your
rewardes in due tyme. Amen.

Prayers.

A prayer for to speake the worde
of God boldly .Acte.iii.

Lorde thou art God,
whiche hast made he-
uen and yerth, the sea
and all that in the is,
whiche by the mouthe of thy ser-
uaunt Dauid hast saied, why do
the Heathen rage, and the people
imagin vain thynges: The kyn-
ges of the yerth stode vp, and the
rulers came together against the
lorde, and against his Christ, for
surely against thy holy sone Je-
sus, whom thou haste anoynted,
bothe Herod, and also Poncius
Pilat with the Sanims, and the
people of Israell gathered them
selves together, to do euē whatso-
euer thine handes and thy coun-
saill determined befoze to bee
doen, And now lord, behold their
thretenynges,

Praiers.

thynges, & graunt vnto thy
seruauntes to speake thy word
with al confidence, and that thou
wilt stretch furth thyne hand, to
the intent that healyng, signes &
wōders, maie be doen by y name
of thy holy sonne Iesus. Amen.

A praier for peace of the church.



Oorde Iesus Chryste,
whiche of thy almighty-
nesse, madest all crea-
tures, visible and in-
uisible, whiche of thy godly wise-
dom, gouernest & settest al thyng-
es in mooste godly order, whiche
of thyne vnspeakeable goodnes
kepest, defendest, and furtherest
all thynges, whiche of thy deepe
mercy restorest the decaded, rene-
west the fallen, raisest the dedde,
vouchsafe (wee praie thee) at last
to cast doune thy countenaunce
vpon

Prayers.

bpon thy welbeloued spouse the
churche, but let it bee that amia-
ble and merciful countenaunce,
wherwith thou pacifiest al thyn-
ges in heauen & yerth, and what
soeuer is aboue heauen and vn-
der the yerth. Vouchsafe to cast
bpon vs those tender and pitie-
full eyes, with whiche thou once
diddest behold Peter, that great
Shepherd of thy Churche, and
furthe with he remembred hym-
self and repented, with whiche
eyes thou once diddest bewee the
scattered multitude, and wert mo-
ued with cōpassion, that for lack
of a good Shepherd, they wand-
ered as shepe disperled and stra-
yed a sunder. Thou seest (o good
Shepherd) what sundery sortes
of wolves, haue broken into thy
shepecotes, of whom euery one
crieth

Dieters.

crieth. Here is Chyſte, here is Chyſt, ſo that if it were poſſible, the very perfect perſons ſhould bee brought into erreure. Thou ſeeſt with what Wyndes, with what waues, with what ſtozmes thy ſely Ship is toſſed, thy Shippe wherein þy litle flocke is in perill to be dꝛowned. And what is now lefte, but that it vtterly ſynke, and we all periſhe. Of this tempeſt and ſtozme, we maie thanke our awne wickednes and ſinful liuyng, we eſpie it well and confeſſe it, wee eſpie thy righteousnes, and we bewaile our vnrigh- teouſneſſe, but we appele to thy mercie, whiche (accoꝛdyng to the pſaline of thy prophet) ſurmoun- teth all thy woorkes. Haue we not ſuffered much puniſhement being ſouſed with ſo many wa-
res,

Prayers.

res, consumed with suche losses of
goodes, scourged with so many
sortes of diseases and Pestilen-
ces, shake with so many fluddes,
feared with so many straunge
sightes from heauen, & yet appe-
reth there no wher any heauē oz
port vnto vs, beyng thus tired
and forlorne, emong so straūge
euilles, but still euery daie more
greuous punishmentes & more
seme to hang ouer oure heddes.
We complain not of thy sharp-
nesse moſte tender ſauioꝝ, but we
eſpie here alſo thy mercie, foꝛ as
much, as muche greuouſer plas-
gues we haue deſerued. But O
moſte merciful Jeſu, we beſeche
thee that thou wilt not conſider
ne weye, what is due foꝛ our de-
ſeruynges, but rather what be-
cometh thy mercie, without whi-
che

c.ij.

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Prayers.

the neither the Angels in heauē,
can stand sure before thee, much
lesse wee sely vesselles of claye.
Haue mercie on vs, O redemer,
whiche art easy to be entreated,
not that wee bee worthy of thy
mercie, but geue thou this glory
vnto thyne awne name, suffre
not that the Jewes, the Turkes
and the rest of the Panims, whi-
che either haue not knowen thee
oz do enuie thy glory, should co-
tinually triumphe ouer vs, and
saie where is their God? Where
is their redemer? Where is their
Sauioz? Where is their bride-
grome, that thei thus boast on?
These opprobrious woozdes &
vpbrazdynges redounde vnto
thee, O lord, while by our euils
men weve and esteeme thy good-
nesse, thei thynke we be forsaken
whom

Prayers.

whom they se not amended. Once
when thou slepst in the ship, and
a tempest sodainly arisynge, thre-
nened death to all in the shippe,
thou awakest at the out crie of a
fewe disciples, and streight waite
at thynne almighty woorde, the
waues couched, the windes fell,
the stozme was sodainly turned
into a great caline, the dōbe wa-
ters knewe their makers voyce.
Now in this farre greater tem-
pest, wherein not a fewe mennes
bodies be in daunger, but innum-
erable soules, wee beseeche thee
at the crie of thy holy Church,
whiche is in daunger of drow-
nyng, that thou wilt awake. So
many thousandes of menne do
crie, Oorde, saue vs, we perishe,
the tempest is paste mannes po-
wer, yea, we see the endeuours of
r.ij. them

Praiers.

them, that would help it, to turn
clene a contrary waie. It is thy
woorde that muste do the deede
lorde Iesu. Only saie thou with
a worde of thy mouthe, cease O
tempest, & furth with shal the de-
sired calme appere. Thou would-
dest haue spared so many thou-
sandcs of mooste wicked men, if
in the cite of Sodom had been
founde but ten good men. Now
here bee so many thousandcs of
men. which loue the glozy of thy
name, whiche sigh for the boun-
tie of thy house, and wylte thou
not at these mennes praiers, let
goe thine anger, and remembre
thyne accustomed and old mer-
cies? Shalte thou not with thy
heauenly pollicie turne our foly
into thy glozy? Shalt thou not
turne the wicked mennes culs,
to

Prayers.

to thy Churches good: For thy
mercie is wont then moſte of all
to ſuccor, whē the thyng is with
vs paſte remedy, and neither the
might nor wiſedome of men can
helpe it. Thou alone byngest
thynges that be neuer ſo out of
order, into order again, whiche
art the onely aucthor and main-
tainer of peace. Thou framedeſt
that old cōfuſion, whiche we call
Chao, wherein without order and
without faſhion confuſely laye,
the diſcordaunt ſcedes of thyn-
ges, and with a wonderfull or-
der, the thynges that of nature
fought together, thou diddeſt a-
lie and knit in a perpetuall bā-
nd. But how much greater confu-
ſion is this, where is no Chari-
tie, no fidelitie, no bondes of
Loue, no reuerence, neither of
r.iii. lawes,

Prayers.

lawes nor yet of rulers, no agree-
ment of opinions, but as it were
in a misordred quire, euerie man
singeth a contrary note. Among
the heauenly planettes is no di-
scencion, all foure elemētes kepe
their place, euerie one do their of-
fice, where vnto thei be appoin-
ted. And wilt thou suffre thy
spoule, for whose sake all thyn-
ges wer made, thus by continu-
ail discordes, to perishe and go
to wracke? Shalt thou suffre
the wicked spirites, whiche bee
aucthōrs & workers of discorde,
to beare such swynge in thy kin-
gdome vnechecked? Shalt thou
suffre that strong Capitain of
mischiefe, whom thou once ouer-
threwest, again to inuade thy tē-
tes, and to spoyle thy souldiōrs?
When thou werste here a manne
conuer

Before the King

Prayers.

conuersant amonges men, at thy
voyce fled the Deuilles. Sende
furthe we beseeche thee, O lord,
thy spirite whiche maie dwelle a-
waie, out of the brestes of all the
that professe thy name, the wic-
ked spirites, Masters of riot, of
couetise, of vainglorie, of carnall
luste, of mischiefe, and of discorde.
Create in vs, O our God and
Kynge, a cleane hart, and reue
thy holy Spirite in our brestes,
pluck not fro vs thy holy ghost.
Render vnto vs the ioye of thy
sauiug helth, and with the prin-
cipall spirit, strengthe thy spouse
and the herd menne thereof. By
this spirite thou reconcilest the
earthly to the heauenly, by this
thou diddest frame and reduce,
so many tongues, so many na-
tions, so many sundery sortes of
r. v. men

Prayers.

men, into one body of a church,
whiche body by the same spirite,
is knit to thee their hedde. This
spirite if thou wilt vouchsafe to
renue in all mennes hartes, then
shall also these foraine miseries
cease, or if they cease not, at least
they shall turne to the profit and
auaile of them whiche loue thee.
Staye this confusion, set in or-
der this horrible Chaos, (O lord
Jesu let thy spirite stretch out
it self, vpon these waters of euill
waueryng Opinions. And be-
cause thy spirite, whiche accor-
dyng to the Prophetes sayng,
containeth all thynges, hath al-
so the science of speakyng, make
that like as all thynges that are
in thy house are one, as one light
one baptisme, one God, one hope
one spirite, so they maie haue al-
so

Prayers.

So one voyce, one note and song,
professyng one catholike truthe.
Whē thou diddest mount vp to
heauen, triumphantly thou thre-
west about from aboue thy pre-
cious thynges, thou gauest gif-
tes enōg men, thou dealedst lon-
dery rewardes of thy spirite. Re-
newe again from aboue thy olde
bountifulnesse, geue that thyng
to thy Churche, nowe faintyng
and growyng douneward, that
thou gauest vnto her, shotyng
vp at her first begynnyng. Geue
vnto Princes and Rulers thy
grace, to stande in awe of thee,
that thei maie so guide the com-
mon weale, as thei should short-
ly render accomptes vnto thee,
that art kyng of kynges. Geue
wisedomē to be alwaies assistent
vnto theim, that whatsoeuer is
best

Prayers.

best to be doen, they maie espie it
in their myndes, and pursue the
same in their doynges. Geue to
thy Bishoppes the gift of Pro-
phesy, that thei maie Declare and
interpzete holy scripture, not of
their awne bzain, but of thine in-
spiryng. Geue them the thzefold
Charitie, whiche thou once de-
maundedst of Peter, what tyme
thou diddest betake vnto hym
the charge of thy shepe. Geue to
thy pziestes the loue of sobernes
and Chastitie. Geue to thy peo-
ple a good wil to folowe thy cō-
maundementes, and a redinesse
to obeye suche persones as thou
hast appoynted ouer them. So
shall it come to passe, if thzough
thy gift, thy Princes shall com-
maunde that thou requirest, if
thy Pastors and herdmen shall
teache

Prayers.

teache thesame, and thy people
obeye theim bothe, that the olde
dignitie and tranquillitie of the
churche, shal returne again with
a goodly order, vnto the glozie
of thy name. Thou sparedst the
Ainiuites, appointed to be de-
stroyed, as sone as thei conuer-
ted to repentance, And wilt thou
despise thy spouse, falling doune
at thy feete, whiche in steade of
Sacke clothe hath sighes, and
in steade of Ashes teares. Thou
promisest forgeuenesse to suche
as turne vnto thee, but this self
thyng is thy gift, a man to turne
with his whole harte vnto thee,
to the intent all our goodnesse,
should redound vnto thy glozy.
Thou art the maker, repaire thy
worke that thou hast fashioned.
Thou art the redemer, saue that
thou

Prayers.

thou hast bought. Thou art the
sauioꝝ, suffre not them to perishe
that do hange on thee. Thou art
the Lorde and owner, chalenge
thy possession. Thou art the hed,
help thy membꝛes. Thou art the
kyng, geue vs a reuerence of thy
lawes. Thou arte the Prince of
peace, bꝛeath vpon vs brotherly
loue. Thou art the God of pitie
on thy hūble besechers, bee thou
accoꝝdyng to Paules sayng, al
thynges in all men, to the intent
the whole Quire of thy churche,
with the greying mīndes and cō
sonant voyces, foꝝ mercie ob
teined at thy handes, maie geue
thankes to the father, sonne and
holy ghost, which after the most
perfect example of concoꝝde, bee
distincted in proprietie of perso
nes, and one in nature, to whom
bee

Prayers.

bee praise and glozie eternally:
Amen.

A prayer for the keeping
of a good name.

That wise manne, whiche
was priuy of thy secretes
(o heauenly father) taught vs
that a honest name, is a tresure
right precious, when he saith bet-
ter it is to haue a good name
then precious oyntemētes. But
this so excellent and good thing
we neither can get nor kepe, but
by thy ayde and helpe. Now su-
rely the well and fountain of a
good name, is a faultlesse life.
This therefore, in especiall wee
demaunde and craue of thee, O
lord almightie. Yet neuertheles
forasmuche as often tymes in-
nocencie, and faultlesse liuyng is
not inough, neither yet a sure
Buckler,

Prayers.

Buckler and defence, namely against such, as vnder their lippes beare the poyson of serpentes, yea, and oft tymes it happeneth, that when we suppose to be among our trustie frendes, wee dwell with Ezechuell among scorpions and venomous Serpentes, we crye with thy holy Prophetes, O lord, deliuer my soule from wicked lippes, and a gylefull tounge, but if neuertheles it bee seen to thy goodnesse, to exercise thy seruaunts also, with this affliction, to the intent they maie bee brought to Godlinesse and perfeccion. Graunt (we thee praise) that with Dauid thy most valiaunt Champion, wee maye by reproche and glozy, by infamie and good name, abide stil in thy commaundementes, through
Jesu

Praters.

Jesu Chyist. whiche also himself
(when he walked here in yearth)
was reuiled, flaudered, euill spo-
ken of, and called to his teethe a
Samaritane, a wyne dzyunker, a
deceiuer of the people, & one that
had a deuill. The same now re-
igneth with the in glozy together
with the holy ghost. Amen.

A prater against world:
ly carefulnesse.



Oste dere and tē-
der father, our defē-
der and nourisher,
inde we vs with thy
grace, that we maie
cast of the great blindnes of our
mindes, and carefulnes of worl-
dly thynges, and maie putte our
whole study and care, in keepyng
of thy holy Lawe. And that wee
maie laboꝝ and trauaile foꝝ our
s.j. necessitees

Prayers.

necessitees in this life, like the birdes of the aire, and the lillies of þe field without care. For thou hast promised to bee carefull for vs, and haste commaunded that vpon thee, we should cast al our care, whiche liuest and reigneest worlde without ende. Amen.

A praier against pride and vnchastnesse. Eccl. xviij.



Thou lord, father and God of my life let me not vse proudly to looke, but turne awaye from me all filthy desires. Take from me the lustes of the body, let not the desires of vncleannesse, take holde vpon me, and geue me not ouer into an vnshamefast and obstinate mynd. Amen.

Another praier against pride.

Prayers.



Lozde Chyſt in moſte
mightie power, moſte
meeke and in greateſt
excellencie, moſte low-
ly, yea, of thyne awne will moſte
humble, geue vnto me thy mynd
and ſpirit, that I maie knowlege
my wekenesse, leuened and infec-
ted with maliciousneſſe, that tho-
rowe thyne example, I maie bee
humble and meeke, whiche haue
no cauſe to boſt my ſelf, thynges
of the worlde bee vncertain, lent
to a ſhort vſe, the body is fadyng
fraile & filthy, the mynd is blynd
& frowarde: whatſoeuer I haue
of myne awne, it is naught, if I
haue any goodnes, it is of God,
and not of me. Knowyng this fe-
blenneſſe of my ſelf, why ſhould I
magnifie my ſelf: And ſpecially,
ſith thou lozde of heauen & yert^h
liſ. beyng

Praiers.

beyng of suche wonderful excellencie, diddest humble thy self to the lowest state of men, graunt me true humilitie, that I maie be exalted to thy euerlastyng glory, whiche liuest and reignest, with the father and the holy ghost for euer, Amen.

A praier againtt enuy.

Oorde, the inuentor and maker of all thynges, & the disposer of thy giftes, whiche thou bestowest of thy bounteous liberalitie, geuyng to eche man moze then he deserueth vnto eche manne sufficiently, so that we haue no cause of grudge or enuie, sicke thou geuest vnto all men of thyne awne, and vnto suche as deserue it not, and to eche man sufficiently toward thy heauenly blessednesse. Graunt vs
that

Prayers.

that we be not enuious, but quietly content with thy iudgement and the disposing of thy giftes and benefites. Graunt vs to bee thākfull for that we receiue, and not to murmure secretly within our selves, against thy iudgemēt and blessed wil, in bestowynge thy free benefites, but rather that we loue and praise thy bounteous liberalitee, as well in others as in oure selfe, and alwaies magnifie thee O lord, the well of all giftes and goodnesse. To thee bee glozy for euer. Amen.

A prayer against anger.



O Lord Iesu Christe,
whiche saiest, whosoever
is angry with his
brother, shal bee giltye
to iudgement, whiche also doest
reserue from tyme to tyme, all
such, venge

Prayers.

vengeaunce and displeasure to
thy secrete and iust Iudgement.
Graunt vs of thy greate mercie,
that by no maner of occasion, we
fall not into disordering of our
self, by anger and desire of reue-
ging, but that wee maie alwaye
remember, not onely thy Godly
commaundement, whiche char-
geth vs to do well, to them that
hate vs, and to praye for the that
saie euill by vs, but also that we
beare in mynd thy holy example,
whiche diddest praye for the that
cruelly crucified thee. To thee
with the father and holy ghoste,
be glory euerlastyng. Amen.

A prayer in aduersitee



Lozde God, without
whose will and plea-
sure, a sparowe dooeth
not fall vpo the ground
seyng

Prayers.

seyng it is thy will and permissi-
on, that I should be in this mise-
ry and aduersitee. Seeyng also
that thou doest punishe me with
aduersitee, not to destroy me and
caste me awaie, but to call me to
repentaunce, and to saue me, for
whō thou louest, hym doest thou
chastice. Furthermoze, seyng af-
fliccion and aduersitee, worketh
pacience, & whoso paciently bea-
reth tribulaciō, is made like vn-
to our sauioz Christ our hed. Fi-
nally, seyng that in al our tribu-
lacion and aduersitee, I am in
assuraunce of comfort at thy gra-
cious hande. For thou hast com-
maunded me to cal vpon thee, in
the tyme of tribulacion, and hast
promised to here and succoz me:
graunt me therefore, O almightie
God, and mercifull father, in
I iiii. al

Prayers.

all trouble and aduersitee, to bee
in quiet without impaciencie and
murmurynge, without discoura-
gynge and desperacion, to praise
& magnifie thee, to put my whole
truste and confidence in thee, for
thou neuer forsakeest them that
trust in thee, but woorkest all for
the best, to thē that loue thee, and
seke the glozy of thy holy name.
To thee be glozy for ever. Amen.

A prayer in prosperitee.

Geeue thee thanks, O
God almighty, which
not all onely haste en-
dued me with the gif-
tes of nature, as reason, power,
and strength, but also hast plen-
tifully geuen me y^e substance of
this worlde. I knowlege, o lord
that these are thy giftes, and con-
fesse with holy Sainct James,
that

Prayers.

that there is no perfect nor good
gift, but it commeth from thee (o
father of lightes) whiche geuest
frely, and castest no manne in the
tethe. I knowlege with the Pro-
phete Agge, that golde is thyne
and siluer is thyne, and to whom
it pleaseth thee, thou geuest it, to
the Godly that thei maie bee thy
disposers and distrubuters ther-
of, and to the vngodly, to heape
vp their dampnacion withall:
wherfore my moste merciful god
I humbly beseeche and desire of
thee to frame in me with thy ho-
ly spirit, a faithfull hart, and re-
dy hande, to distribute these thy
giftes, accoꝝdyng to thy wil and
pleasure, that I treasure not vp
here, where theses maie robbe, &
mothes corrupte, but to treasure
in thy heauenly kyngdom, where
l.v. neither

Praiers.

nether theſes may ſteale, noꝝ me
the Defile, to myne awne comfort
(whom of thy mercie, thou haſte
promiſed to reward therefoze) to
the good example of the humble
and weake, of thy congregacion,
and to the gloꝝy of thy name. To
whom with the ſoonne and holy
ghoſte, bee all honoꝝ and praife,
woꝝlde without ende. Amen.

A fruitfull praier, to be
ſaid at all tymes.



Mercifull God, graunt
me to couet with a fer-
uent mind, thoſe thyn-
ges, which may pleaſe
thee, to ſearche thein wiſely, to
knowe them truely, and to fulfill
thein perfectly, to the laude and
gloꝝy of thy name. Order my li-
uyng ſo, that I maie dooe that,
whiche thou requireſt of me, and
geue

Prayers.

geue me grace that I maie ob-
taine those thynges, whiche bee
mooste conuenient for my soule.
Good lord make my waye sure
and straight to thee, so that I fal
not betwene prosperitee and ad-
uersitee, but that in prosperous
thynges, I maie geue thee than-
kes, and in aduersitee be patient,
so that I be not lifte vp with the
one, nor oppressed with the other
And that I maie reioyce in no-
thyng, but that whiche moueth
me to thee, nor to bee sozr for no-
thyng, but those thynges, whiche
drawe me from thee, desirynge to
displease no body, nor fearyng to
displease any besides thee. Lord
let all worldly thynges bee vile
vnto me for thee, lette me not be
mery with the ioye that is with-
out thee, and lette me desire no-
thyng

Prayers.

thyng besides thee. Let that laboꝝ delight me, which is foꝝ thee, and let all the rest weꝝy me, whiche is not in thee. Make me to lifte my harte ofte tymes to thee, and when I fall, make me to thynke on thee, and be soꝝy with a stedfast purpose of amendmēt. My God, make me humble without feinyng, inery without lightnesse, sadde without mistrust, sober without dulnesse, true without doublenes, fearyng the without desperacion, trustyng in thee without pꝛesumpciō, tellyng my neighbours faultes without dissimulacion, teachyng them with wordes and examples, without mockynges, obedient without arguyng, patient without grudgyng, and pure without coꝛruption. My moſte louyng lord and
God,

Praiers.

Goꝛd, geue me a wakyng harte,
that no curious thoughte with=
draue me from thee, let it bee so
strong that no vnwoꝛthy affec=
cion, draue me backward, so sta=
ble, that no tribulacion bꝛeake
it. My loꝛde, graunt me witte to
knowe thee, diligence to seke the
conuersacion to please thee, and
finally hope to embrace thee, foꝛ
the pꝛecious bloud sake of that
immaculate lambe our onely sa=
uiouꝛ Iesu Chꝛiste. To whō with
the father and the holy Ghoꝛste,
thꝛee persones and one God, bee
al honoꝛ and gloꝛy, woꝛlde with
out ende. Amen.

**A deuoute praier vnto Iesu
Chꝛist, called o bone Iesu.**

O Bountifull Iesu, o swete
Iesu, O Iesu the sonne
of the virgin Mary, full
of

Prayers.

of mercie and truthe, O sweete
Jesu, after thy geeat mercy, haue
pitee vpon me. O benigne Jesu
I praise the by thesame precious
bloud, that for vs miserable syn-
ners, thou were content to shed
in the Altar of the Crosse, that
thou vouchsafe cleane to auoyde
all my wickednes, and not to di-
spise me humbly this requirynge,
and vpon thy mooste holy name
Jesús calling. This name Je-
sus is a swete name. This name
Jesús is the name of health. For
what is Jesús but a sauiour? O
good Jesús that hast created me
and with thy precious bloud re-
demed me, suffre me not to bee
dampned, whom thou hast made
of naught. O good Jesús, let not
my wickednesse destroy me, whō
thy almightie goodnesse made &
fzrmed.

Prayers.

formed. O good Iesu, reknowe-
lege that is thine in me, and wipe
cleane awaie that draweth me frō
thee. O good Iesu, when tyme of
mercie is, haue mercie vpon me,
neither confounde me not in the
tyme of thy terrible iudgement.
O good Iesu, if I wretched syn-
ner for my moſte greuous offen-
ces, haue by thy very iuſtice, de-
ſerued eternall pain, yet I appele
from thy righteousnes, and ſted-
faſtly truſte in thyne ineffable
mercie. I doubt not but thou
wilt haue mercie vpon me, like
a milde father & mercyfull lorde.
O good Iesu, what profite is in
my blood, ſince that I muſte de-
ſcende into corruption. Certain-
ly thei that bee dedde ſhall not
magnifie thee, nor likewiſe all
thei that go to hel. O moſte mer-
cifull

Praiers.

cifull Iesu, haue mercie vpon me.
O moste swete Iesu, deliuer me.
O moste meke Iesu be vnto me
comfortable. O Iesu accepte me
a wretched synner, into the num-
ber of them that shalbe saued, O
Iesu the health of them that be-
leue in thee, haue mercy vpon me
O swete Iesu the forgeuenes of
all my synnes. O Iesu the sonne
of the pure Virgin Mary, indue
me with thy grace, wisdom, cha-
ritee, chastitie, and humilitie, pea-
ce and stedfast pacience in all my
aduersities, so that I maie per-
fectely loue thee, and in thee bee
glorified, and haue my ones-
ly delight in thee, world
without ende.

Amen.

**A praier to bee saied at
the houre of death.**

O

Prayers.

nally, thou gauest thy moste precious body to die, and thy blood to be shedde on the crosse for my sake. Now moste mercifull sau-
or, let all these thynges profit me whiche thou frely hast geuen me that hast geuen thy selfe for me, let thy blood clense and washe away the spottes and foulness of my sinnes. Let thy righteousness hide and couer my vnrighteousness. Let the merites of thy passion and blood, be the satisfaccion for my sinnes. Geue me lord thy grace, that my faith and saluacion in thy blood wauer not in me but euer bee firme and constant, that the hope of thy mercie, and life euerlastyng neuer decaye in me, that charitie waxe not cold in me, finally, that the weakenes of my fleshe, bee not overcome with

t.ij. the

Prayers.

the feare of deathe. Graunt me
mercifull sauioz, that whē death
hath shut vp the yes of my bo-
dy, yet the yes of my soule, maie
still behold and loke vpon thee,
that when deathe hath taken a-
waie the vse of my tounge and
speache, yet that my harte maye
cry and saie vnto thee *In manus tuas*
domine commendo spiritum meū, that is to
saie, O Lorde into thy handes I
geue and commit my soule, *Domine*
Iesu accipe spiritum meum. Lorde Iesu
receiue my soule vnto thee. *Ame*.

A generall confession of
synnes vnto God.



O moste mercifull lorde
G O D, and my tender
and dere father, vouch
safe I hartely beseeche
thee, to looke doune with thy fa-
therly yes of pitie, vpon me moste
vile

Prayers.

wile and wretched synner, whiche
lye here prostrate in harte befoze
the fete of thy botomlesse mercie,
foz I haue synned agaynst the
Throne of thy glozy, and befoze
thee O father, in somuche that I
am no moze worthy to bee called
thy sonne. Neuerthelesse, foza-
muche as thou art the God and
father of all comfort, and again
desirest not the death of a synner
but like a true Samaritane, ta-
kest thought of my sely wounded
soule. Make me (I praie thee) by
infoundyng the precious oyle of
comfort into thy woundes, ioye-
fully to runne with the lost sonne
vnto the lappe of thyne euerla-
styng pitie. Foz lo, thou art my
hope and trust, in whom I onely
repose my self, hauyng in theeful
confidence and faithe, and so I

1.14.

saie

Meo ego qui quidam gerit

Prayers.

saie with very faithfull hart, tru-
styng in thy mercie, I beleue in
thee, O God, the father, in thee, o
God the sōne, and in thee, o God
the holy ghost, thze persones and
one true and also very God, be-
side whō I knowlege none other
God, in heauē aboue, nor in yerth
beneth, yea, and I pooze synner,
do accuse my self vnto thee dere
father, that I haue soze & greuous-
ly offended thy almightie good-
nesse and maiestie, in the commit-
tyng of myne aboundaunt, gre-
uous and manifolde synnes and
wretchednes, for I haue not kept
the lest of thy moſte godly & bleſ-
sed cōmaundmentes, like as thy
righteousnesse mate requirc and
demaund thesame of me. I haue
(I saie) not honored thee like my
God, nor dzed thee like my loide,
loued

Prayers.

loued thee like my father, trusted
in thee, like my creator and saui-
or. Thy holy and dreadfull name,
vnto whom all glory and honoz
belongeth, haue I vsed in vain,
I haue not sanctified the holy da-
yes with workes, whiche be acce-
ptable vnto thee, nor instructyng
my neighbor in vertue accoꝝdyn-
gly, I haue not honozed my pa-
rentes, nor been obedient vnto
them, thzough whom (as by an
instrument) thou haste wzought
my commyng into this worlde.

The hie powers and rulers,
whiche take their aucthozitee of
thee, I haue not been willyngly
obedient vnto. I haue not kepte
myne harte pure and clene from
manslaught, yea, had not thy
grace and mercie defēded me the
better, I should haue committed
t. liij. the

Prayers.

the deede also. I likewise am not pure from theft, nor frō aduout-ry, nor from false witness beying but haue in myne hart and mind wilhed & desired my neighbors goodes and thynges, I haue folowed the greate Prince of this worlde satan (whiche hath been a lier, euen from the begynnyng) in concupiscence of the flesh, in pride of liuyng, in lyng, in deceptfulnesse, in lechery, in hatred & also enuy, in backbityng, in dispaire, and also misbeleue. My v. wittes haue I fouly misused and spēt, in hearyng, seyng, smelllyng, tastyng, and also felyng, whiche thou haste geuen me to vse, vnto thy honor and glozy, and also to the edificacion and profite of my neighbor. But in what maner soeuer that I haue offended & synned

Prayers.

ned against thy eternall maiestie
(for no man knoweth thoroughly
his synnes, as the Prophet wit-
nesseth) whether it hath been by
daie or els by night, yea, euen fro
my childhod vnto this daie, woe
it in wordes, woꝝkes, or though-
tes, secretly or openly, O merci-
full God, I am soꝝy for it, euen
from the very botom of my hart,
yea, and my soule mourneth for
soꝝowe, mooste mercifull father,
that I am not a thousande times
soꝝter then I am. Howbeit, in to-
ken of great repentance (though
all hartes be knowē well inough
vnto thee) I do knocke & strike
my bꝛest, and saie in bitternesse of
harte and soule, Loꝝde God and
father haue mercy, loꝝd God sōne
haue mercie, loꝝde God holy gost
haue mercy. Spare me of thy in-
t. v. finite

Prayers.

finite mercie dere lord, now and
al the daies of my life, and let me
haue parte of thyne abundant
grace, so as I maie chaunge my
sinfull life, and put out of me the
old man, with al his euill concu-
piscēce, and also that I maie dye
vnto the world, & that the world
maie bee vnto me a crosse, and so
go furthe in a new life. Streng-
then thou me (O lord) in a true
hūble harte, in perfect loue, hope
and trust in thee. Geue my soule
the grace to desire thee onely, in
thee onely to reioyce and repose
my self, and that I maie vtterly
renounce & forsaake the vaine affi-
aunce of this world, so that thou
maiest find me redy with y good
seruaunt in the midnight of my
death, whiche shall sodeinly stele
vpon me like a thefe, ere I bee a-
ware,

Prayers.

ware. Bee thou vnto me at that
tyme of nede, O lord, a tower of
strength, a palace of refuge, and
a defensible God, namely against
the face of the fend, who like a ro-
tyng lion, shalbe then moste redy
to deuoure me, and against de-
speraciō, which then shalbe busy
to greue me. Lette then thy com-
fort cleue fast vnto me, thy mer-
cie kepe me, and thy grace guide
me. Fetche then again, lord God
the father, & whiche thy puissant
might hath shapen, fetche then a-
gain Lord God the sonne, that
which thou hast so wisely gouer-
ned & bought with thy precious
blud. Take again then lord god
the holy ghoſte, that whiche thou
hast kept & preserved so louyng-
ly in this regiō of sinne and vale
of misery, thy persones and one
very

Prayers.

very God, vnto whom be praise
and honoz for euer & euer. Amen.

A prayer against the deuill.

Iesu Christ our lord,
whiche by the mouthe
of thy holy Apostle. S
Peter, most truly did-
deit saie, that our aduersary the
deuill goeth about like a rozyng
Lion, sekynge whom he may de-
uoure, he is busy and fierce, and
breaketh in vpon vs, so that if
thou help not, he wil sone deceiue
vs with his craft, ouerturne vs
with his might, & with his cruel-
nes teare vs on peces: but if thou
whiche haste vanquished hym,
wilt appere, but as it were a farre
of, thou wilt make hym afraied,
and with thy onely loke, put him
to flight. Vouchsafe, O lord, to
receiue vs into thy gard, beeyng
but

Prayers.

but infātes, weake, feble and vni-
skilfull, lest the fierce and cruell
beast all to teate vs. Wee beare
before vs, and shew furth in this
our fight, the Crosse thy banner,
the crosse of triumph and victoꝝy
that our enemye maye well know
that we doo our businesse by thy
counsail, aide and strength, to
thee be gloꝝy foꝝ euer. Amen.

¶ Foꝝ the desire of the life to come.



His my body is y^e very
darcke and filthy pri-
sone of the soule, this
woꝝlde is an exile and
banishment, this life is care and
misy, but where thou arte, O
loꝝde, there is the very countrey
of libertie, and euerlastyng bles-
sednes. Stirre our myndes now
and then, to remember so greate
felicitie, powꝝe into our hartes a
desire

1551

Prayers.

Desire of suche precious thynges
and of al thynges most to be de-
sired. Geue quietnesse vnto oure
mynd, and graunt that we maie
haue some tast of thy cuerlasting
ioyes, whereby these thynges of
the worlde maie seme filthy and
be so lothfull vnto vs, whiche we
seke for so earnestly, & embrace so
greedely, and retein so surely, that
we maie refuse and despise these
bitter and filthy thynges, and
moste feruently desire the sweet-
nes of thy familiarite, in y^e which
all goodnes is cōteined. To thee
be glory for euer. Amen.

The ende of the Primer.

Imprinted at London, by Richard
Grafton, Printer to the kyn-
ges Maiestie.

1551.

Cum priuilegio ad imprimendam solum.



1044
Edm. 4.
C. 1. 1. 1.

to Edward 4.
Edm. 4.

